

# Zion's Herald.

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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BOSTON, JANUARY 2, 1868.

{ Established, January, 1823.  
{ Volume 45.—No. 1.

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OUR FIRST WORD, will be that most pleasant and befitting salutation of the season—A Happy New Year. In new clothes, cut in a new fashion, a decidedly new year it is to THE HERALD. May it be even more so to every reader. The outward adorning ought to be surpassed by inward improvements. We trust it may in our case. No pains will be spared to make THE HERALD as excellent in its contents as it is in its condition. To do this efficiently all our friends must give a helping hand at the subscription list. No church can be built without that important paper, known as a "subscription." The costlier the church, the greater the subscription. Nor can any society be supported without a like effort. The contribution box is the most universal article of faith. Our subscription list holds the same relation to our enterprise that these papers and plates do to church erection and support. If large, the paper will grow better and better.

As every brother and sister, in the exigencies of their society, pass a subscription paper, and solicit aid of all they meet, so let all our friends and brethren push THE HERALD. Our offers cover every case. Churches, ministers, ladies, children, youth, and all have what they wish and need in our list of premiums. They are going well. We have already sent out fifty copies of the Cyclopaedia, and have several orders daily. Many of our brethren promise large additions to their lists.

May all friends of THE HERALD, of whatever faith or order, in whatever part of the land, give it their cordial support. Each person knows some one who does not take it. Go and see him or her to-day, and get their subscription. Nothing is easier than to double and quadruple our list, if every pastor, brother, sister, youth, child and friend of the family do all he can. So will we try to walk together the coming year, in the grace of the Spirit, and unto edification. May it be a year of the right hand of the Most High, a year of revivals, of church extension, of national and human progress, and of the prosperity, temporal and spiritual, of every one we greet. So will it

"Roll onward, leading up the golden year."

In making our change the best models in Europe and America have been carefully studied, and a combination sought that shall satisfy every judgment. Whether our result will be satisfactory, time can only determine. But that it is the future form of all advanced and permanent journalism, is in our judgment certain. The literary papers are rapidly assuming it. Some have long sustained it. *The Albion*, *The Dublin Tablet* and *Nation*, *The Methodist Recorder*, *The Canadian*, and other English and Anglo-American Journals, are of this form.

The present rage for quarto sheets must grow to something better. They are far more unhandy than the old folio, and no less perishable. They have large closets for the hiding away of one half of their matter, as many readers seldom glance at the inside forms, and all pay them far less attention than their outer counterparts. Our shape gives every part equal honor. Stitching and cutting opens the passage to every page, and makes the whole as acceptable as any of its parts.

We have also put an entire new coat of type on our ancient edifice. The Old South has lately come forth in the brightness of new paint. So comes the Old Herald. It has long been celebrated for its beauty. A member of the most fastidious publishing house in the country said it was the handsomest paper that came to their office. It will be yet more comely in its present shape and dress. Another peculiarity we have adopted, which, so far as we know, is exclusively our own. We have placed our advertising department on the outer leaves, and open the paper anew on this page. We thus give our patrons the best place, where every one must see and cannot help reading their advertisements, and at the same time make them a cover to the real paper, so that it may be kept the cleaner, and preserved for binding. We shall make arrangements for binding the volumes at the lowest rates, and trust THE HERALD will be thus preserved, as we hope to make it worthy of such preservation. We are happy to introduce Theodore Tilton, with other new and prominent names in this issue. We have papers on hand from Rev. Drs. Huntington, Haven, Stevens, Powers, Wentworth, and Newhall, Messrs. Warren, Redpath, Mallalieu, Prentiss, Mrs. Gardiner, Mrs. Edwards, Mrs. Palmer, and many others, so that our friends need not fear a famine immediately. Again we ask their active co-operation. United we stand. Help THE HERALD, and it will the more and more, with the blessing of God, be a help to you and all the Church and all the world.

NEWMAN HALL NERVOUS.—From his ship, the Cuba, Mr. Hall has sent back his last words to America. Through *The Congregationalist* and *The Independent*, he has spoken his valedictions, which unfortunately sound much like maledictions. He forgets pretty much everything except that his sermons were being reported and published without his consent or revision. He gives a recipe how to make a poor preacher:—set a reporter before him. He complains that while he was seeking to impress an audience, there was a reporter coldly and mechanically putting down his most devotional passages. This made him sensitive, and broke the current of faith, humility, and zeal which was pervading him. He saw types, critics, fame, and was tempted and nigh unto falling. This sight troubled him chiefly by its novelty. Some of our papers have taken up the cudgels for him, and say that *The Methodist* which sent phonographers to take down his words, "dogged his steps." This is not true. A minister's sermon is as much common property as a politician's speech. Does Mr. Phillips complain when he sees the reporter before him? Nay, does he not the rather rejoice that thus his shotguns are fired not into a mere audience, little or large, but into the eyes and souls of millions of readers.

"What sort of a time did you have at New York," said a friend to him, after his return from a visit to that then as now, according to Beecher, home of Satan?

"First rate," he replied.

"Why, you were mobbed."

"Yes, but *The Times* and *Herald* published my speech in full."

So Newman Hall should rejoice if his words get into any journal. Shut up in a book, as he proposes, is worse than being shut up in a church. Let him thank God that they can fly all abroad on the wings of the Press.

He errs by considering a sermon solely as a spoken word. He broke the fastidiousness of the American pulpit, and did great good by his extemporaneous and hearty style. He should not spoil his freedom by restraining it to the heard word. Let him rejoice when he sees the reporter, and add wings to his zeal; for that mere instrument is preaching for him to fifty times the congregation that is before him. When it is possible, we believe the speaker should be allowed to revise his discourse; still we rejoice that there is such a hunger for God's truth, that worldly papers as well as religious, are compelled to send reporters to the churches to take down sermons. Mr. Hall will get over this folly as he has so many greater ones, and be exceedingly glad that he can speak the word from the pulpit of the press to scores of thousands of souls.

PUT NOT YOUR TRUST IN PRINCES, may well be said in view of the course pursued by the Prince of Wales to the artist, Mr. Geo. L. Brown. Last summer he instructed his secretary, Gen. Knolleys, to say that he considered that the pin with his crest in diamonds was intended for the artist, not his agent. But Mr. Beecher wrote to Gen. Knolleys that Mr. Nichols raised the money for the purchase of the first picture which was given to the Prince by some gentlemen of New York, and that as Mr. Brown was paid for it, he had no claim on the Prince's gift, while the one who begged the money alone deserved it. Suppose some one should superbly illustrate Mr. Beecher's "Norwood," or "Prayers," and another party seeing it, should give the artist half its value, and then sell it to Mr. Beecher for twice what he gave. To whom would the thanks of the author be due? Mr. Nichols paid Mr. Brown \$1,500 for his "Crown of New England," and sold it to the Prince for \$3000. He did not get more than its real value, but he made as much out of it as the artist who put his genius and labor into it. It is a new doctrine that the bookseller is preferred to the author, the print-seller to the artist—a doctrine Mr. Beecher would feel keenly if Mr. Bonner were to receive a testimonial from the Queen of England for an elegant copy of Norwood, on the plea that the writer had been already paid for it, which is really true in this case, but which would not make the act any pleasanter to the author.

If the Prince is perplexed by the plea and pertinacity of the agent, he ought at least to send a duplicate with his especial regards to the distinguished artist. Meanwhile the public will be gratified to learn that copies of both of the celebrated pictures are being produced. The one that has caused the chief discussion, the White Mountains, is nearly finished. It is a magnificent picture, and will be as certainly the White Mountains of art as is Church's Niagara the *ne plus ultra* of that scene. Snow on the crest, sunrise on the sides, and autumn in the valley make a mingling and contrast and force of color which few landscapes in the world have equalled. It is to be engraved for *The Ladies' Repository*, and also to be chromo-lithographed by Messrs. Prang & Co. It will soon be on exhibition at Childs & Jenks. The people will reward the true deserver, if the Prince fail; they are the best patrons yet.

A TELEGRAPHIC FEAT.—A telegram of fifty words was sent by the Royal Polytechnic Society, at its late dinner, to President Johnson. It reached Newfoundland in four minutes and one half from London, and Washington in nine minutes and a half. Calling the first distance 3,000 miles, it would have gone round the earth, had the girdle been complete, in 37 1/2 minutes, less by 2 1/2 minutes than the length of Shakespeare's girdle. A yet more novel fact is that the telegram reached Washington four hours and fifty minutes before it left London, and had it gone round the world, would have got back to the Polytechnic Rooms in twenty-four hours, lacking less than forty minutes before it started, though seemingly forty minutes after it had left. It would be well for some disputers as to the impossibility of the marvelous in spiritual and unseen things, to reconcile these miracles of science. Matter almost assumes the nature of mind, and "Earth sweeps nearer heaven a solemn wing."

WHAT'S THE DIFFERENCE?—*The Journal* says: "A German girl applied to a Police Justice in St. Louis to be married to a Negro. He refused to perform the ceremony, whereupon she burst into tears, and said it would break her heart." Col. Parker, a full-blooded Indian, on the staff of Gen. Grant, was married to Miss Sackett in Washington. A crowded and fashionable house gathered to see the ceremony, and an aristocratic rector appeared to perform it. The Colonel did not appear; but was afterward married at the rector's, Gen. Grant giving away the bride, and five thousand people assembled at the church the next day, hoping to see the parties. Is the German girl of less account than Miss Sackett? or an African than an Indian? The former race is far less savage, and has contributed far greater names to our own and to all history. Yet the people would have mobbed the former couple, and half-worshipped the latter. What a jewel is American consistency!

## DE PROFUNDIS.

BY THEODORE TILTON.

Draw me, O God, and I will follow Thee!  
 Draw me in spite of my too vain excuse;  
 Draw me against my struggles to go free;  
 Draw me with clasps that I cannot loose.  
 Draw me by love alone, if that can be;  
 Draw me by love's rebuke, if so Thou wilt;  
 Draw me by anger—only draw Thou me!  
 Draw me although I loiter in my guilt;  
 Draw me although I seek not to repent;  
 Draw me although I cling to my despair.  
 Draw me by mighty succor swiftly sent;  
 Draw me before my lips shall cease their prayer;  
 Draw me before mine eyes can dry their plea;  
 Draw me, O God, and I will follow Thee!

## GOOD HABITS FOR GOD'S PEOPLE.

BY REV. THEODORE L. CUYLER.

Our ubiquitous friend Gough has a capital lecture on "Habits," which he has delivered to thousands of audiences; but it is mainly about the one dangerous, and damning habit of drunkenness. When clergymen preach on habits they usually select the bad ones, such as lying or gambling, or swearing, or frequenting the chambers of wantonness. And so the word itself has contracted an evil odor; we hardly speak of a man's habits without implying an unpleasant suspicion.

Let us reverse the picture, and as a New Year salutation to the great household of THE HERALD let us send them a cordial and inspiring talk about good habits that will bear to be kept running through every day of the coming year. In one sense, true religion—personal holiness—is a habit. Some people have a certain dread or horror of holiness; they think of it as a sour or crabbed sanctimoniousness. Others honestly long for it as a most beautiful, but entirely unattainable state; somewhat as a child might gaze up at a luscious pear on a tree without being tall enough to reach it, or strong enough to climb after it.

But holiness is not monkish asceticism—nor is it a sour sanctimoniousness as some imagine; neither is it the unattainable state of the glorified before the throne of God. It is simply the habit of agreeing with God in all things. It is the habit of soul that hates what God hates, and loves whatsoever God loves, even though this may cost no little denial of ease, and appetite and self-lusts. Holiness is the fixed and permanent habit of living by the Bible, and of following the blessed Jesus as our model. It begins with repentance and faith in the crucified Saviour. It is continued and confirmed by prayer and practice. That this most admirable habit of heart and life are not unattainable is clear from the fact that God commands us in his Word, "be ye holy." Our merciful Father never tells us to do what is impossible. He knows that it is entirely possible for His children to be holy. He tells us in the Bible how to become so. And to strengthen and encourage our faith he has left us the animating history of more than one man and woman whom his word describes as "holy." "Ah! but," you say "those were wonderful men, who were raised up in a wonderful manner to do wonderful things; and they had wonderful gifts." But after all, my friend, there was no more wonder about them than there is about any convert-sinner. The holy men of the Bible were only convert-sinners; and the food they fed on every day were those precious words, "my grace is sufficient for thee!" Those words were quite enough for Paul and Peter and John. They were the rock on which Martin Luther and John Calvin stood against an embattled world. They sufficed abundantly to make John and Charles Wesley men of true holiness. The colossal intellect of Chalmers, and the simple heart of the Dairymen's Daughters fed alike on the manna of those sweet syllables. They all needed no more than that promise, applied by God's Spirit. You have all they had. You have the same Jesus, the same Bible, the same promise of the Spirit. Those men formed the habit (by God's help) of holy thinking, and living and acting. So can you. The want of personal holiness is our sin; the possession of holiness is God's gift; but it is given to those who ask aright for it. Begin this new year by praying for it and striving after it; make it your fixed habit to imitate and follow Jesus, and you never will again sigh after holiness as a golden fruit on the tree of life too high up for the reach of your humble hand.

II. A second good habit we command to you is the habit of fruitfulness. Christ "went about doing good." It was our Master's beautiful habit. The Bible describes the useful, healthy Christian as an "olive tree;" for the most striking feature of the olive was its fixed and fertile habit of yielding fruit. The tough, generous, old tree bore olive-berries with all its might. Season after season,—whether on rich river-bottoms or upon rocky

cliffs,—the same bountiful crop came in, always prompt as the almanac, and always "on time." Now a follower of Christ who is habitually busy in serving his Master—who is always abounding in alms-deeds, and kind words, and Bible-givings and in ministrations of mercy beside sick beds, and in drunkards' houses, and in pauper hovels and garrets—who drops his benign influences on the bleakest spots that sin ever cursed—who loves to do good, and cannot help doing good, and would chafe and worry if he were not permitted to do good—such a man or woman find their fitting photograph in these words, "their beauty is as the olive-tree." A fruitful Christian has the habit of loving God, and of loving all his fellow-men. It is his way. We can count on him for a favor, for a gift, for a prayer, for a visit to the needy, for a helping hand in a good cause, for a stout lift in reform,—just as confidently as we go to our cherry-tree in July, or to our punctual Vergalieu pear-tree in October. He gives Christ the key of his iron safe; and so it is never locked when the Master sends for a donation. In serving Jesus he adopts no such niggardly motto as "don't put too many irons in the fire;" his way is to clap in tongs, shovel, poker, and all. The more he gives the fuller he is; the more he carries the stronger he grows.

This is no fancy sketch. William Wilberforce realized this idea of perennial habitual usefulness as a Christian philanthropist; John Wesley realized it as a preacher; Samuel Budgett realized it as a Christian merchant. We know to-day of a prominent merchant in New York who has sat down at 10 o'clock in the morning to write a business letter, and has left it unfinished at 3 o'clock in the afternoon; the whole intervening time being consumed in listening to calls of benevolence. At three o'clock he hurried off to a meeting of some board or committee; and his evening was spent at a temperance meeting, or in a gathering for prayer. But it ought to be said that this model Christian merchant (who does somehow find time to get rich) always begins his busy and bountiful day with a good hour spent with Jesus in his closet. It is just as much his habit to give and to toil for Christ, as it is for a miser to hoard. Good reader, you are not too old to form this habit yourself. Begin with the opening year.

III. One more excellent habit we wish to commend to our parishioners of THE HERALD. Your pastors will thank me for the hint. Make it your habit to attend every service in your church on the Sabbath—however fiercely the summer sun may stream down its fire, or however violently the winter storm may pour out its icy deluge. It is your habit to go to your own store or shop, or barn-yard on Monday morning; why not go as regularly and punctually, in all weathers, to God's house on God's day? I have never yet attended the funeral of a person who died from exposure in serving the Lord Jesus. I know of thousands who are spiritually lead for the want of that very thing.

How soon we pastors come to recognize the minuteness in our churches. If I should not find Brother Punctuality, or Sister Quickstep at the prayer meeting o-night, I should set them down as sick enough to need pastoral visit. Bro. P. comes home weary enough every evening from his shop, but a heart-bell rings within him, and calls him to the place of prayer and song. His soul needs its supper as well as his body. So he fires up the engine once more, and with a wide-awake heart, in a weary frame he sallies off to the gathering of God's people. His heart is with Jesus and the band of His disciples, and his footsteps "follow suit." Was there ever a night too dark or too tempestuous for a true lover to venture out to find her "in whom his soul delighteth?" Blessed is that believer who forms, on earth, those habits of devotion, which shall fit him for the "new song," and the worship of the heavenly hosts!

## MY FIRST ACQUAINTANCE WITH RUINS.

BY PROF. F. H. NEWHALL.

Iona, "Columba's sacred isle," gave me my first tressle among ruins. I had read of the spot years ago, and the name was in my memory, or fancy, hazily blended with that of Ronald of the Isles, and Edith of Lorn, but I had forgotten, if I ever really knew, for what the lonely little island is famed. It was now well-nigh desolate, containing only a handful of thatched cottages, yet it was one of the ancient seats of British learning and Christianity, long before Oxford and York and Canterbury had reared their stately halls. Here once were convent, chapel, and cathedral. Hither, in the sixth century, St. Columba brought Christianity from Ireland, and established it in the north of Britain. It was long the royal cemetery of Scotland, and here the dust of Macbeth and of Duncan mingled together. So at least the legends run, and the ruins show sufficiently that here for generations has been the scene of churchly pomp, the wailing-place of burdened souls, and the final resting-place of the noble and the mighty.

It seemed strange and dream-like, one bright August morning, as the steamer from Oban rounded the southern capes of Mull, to see a cathedral tower rising amid these bare rocky islands, lifting its square head behind a rugged promontory, and then to see a roofless wall with Gothic arch and Norman window, and then a high cross raising its head above a row of miserable hovels which gradually appeared strung along the beach. Drawing nearer, beautiful tracery could be seen in the window of the cathedral tower, and the toothed ornamentation in the arch of one of the doorways told of a Saxon artist before Gothic had begun to be. Bundles of rags appeared at the hovel doors, each surmounted by shocks of yellow hair, through which coarse and dirty features stared stupidly out; and in the edge of the water stood a huddle of squalid, bare-legged women and children, each holding out a plate of shells and pebbles, picked from the sacred rocks, which they begged us to buy for a penny. What a picture of the degenerate present framed in the glorious Past! These shells and pebbles are supposed to act as charms, and some of the Highlanders I found dared not turn from the importunity of these women, for they have the reputation of keeping up a regular succession from the hags that Macbeth met not far from this, on the mainland. The old Scotch lady with whom we boarded warned us against incurring their displeasure, especially as we were again to cross the sea! But we brushed stoically through the filthy crowd, and had the comfort of not understanding curses that were muttered in Gaelic.

The roof and pavement of the chapel and the nunnery have long since gone, the grass is rank in their courts, and the snails creep on the crumbling walls. A few recessed windows and graceful arches yet remain. St. Martin's Cross, hewn from a slab of mica-slate, is the solitary survivor of the three hundred and sixty crosses with which religious zeal once adorned the island, and most of which the iconoclastic Reformation broke into fragments and cast into the sea. It is antique in form, being rounded at the four angles made by the intersection of the perpendicular and horizontal portions of the cross, elaborately carved and ornamented, and bears a small image of the crucified Saviour. Near this is the little cemetery containing what are called the graves of the kings. No inscriptions remain, but slabs of slate cover the graves, on which are sculptured the forms of warriors in complete armor, with mail and helm and sword, the feet often resting on a hound as a pillow, guarding the ashes of those whom once the world honored or feared. The cathedral pavement has mostly vanished, but beautiful Gothic doorways remain, with time-worn forms of saints and angels carved around the arches, and here and there events of Scripture history commemorated in antique sculpture. The architecture shows that workmen of the Saxon and Norman and Gothic epochs have successively toiled on the "storied pile." The seats of the ecclesiastical dignitaries in the chapter house still stand, and so does the baptismal font by the ruins of the altar.

The traces of medieval superstition around me did not prevent my reverently uncovering my head among these relics of a piety that wept and sang and prayed a thousand years before the Puritans spread the sails of the Mayflower. I felt as if among those lonely islands I had stumbled upon a stratum of fossil prayer and praise! Here bowed generations after generations of warriors, priests and kings; the trains of queens once swept these crumbled pavements; from that old tower, century after century, matins and vespers tolled out among these islands; for more than a thousand years that silent cross of sculptured stone has told the tale of the Crucified; penitential knees have worn this pavement, penitential tears have washed these stones, ages and ages before Luther or Wycliffe or Huss were cradled, yea, before Rome had mounted her haughty throne! And here linger yet the relics of faith and hope and love that so long ago spread their wings for heaven!

An almost effaced Latin inscription may be spelt out by the side of the altar, and the grave of St. Columba is shown, hewn out of solid rock. No statue, pillar, or inscription marks it as his grave, and only tradition faintly whispers that here were laid the mortal remains of him who made this little island so long a luminary of knowledge and religion. I pulled a snail from the convent wall to carry away as a memento of the spot, and waded back through the dirty drove of St. Columba's degenerate offspring to the shore.

REJOICING IN GOD.—I will enjoy all things in God, and God in all things, nothing in itself; so shall my joys neither change nor fade. For however the things themselves may alter or fade, yet He, in whom they are mine, is even like Himself, constant and everlasting. Surely we are wise for anything but our souls; and not wise for the body as foolish for them.

## "FOUND DEAD IN THE STREET."

The labor is over and done;  
The sun has gone down in the west;  
The birds are asleep every one,  
And the world has gone to its rest—  
Sleepers on beds of down,  
'Neath cover of silk and gold,  
Soft, as on roses new-blown  
Slept the great monarch of old!  
Sleepers on mother's breast,  
Sleepers happy and warm,  
Cosy as birds in their nest,  
With never a thought of harm!  
Sleepers in garrets high,  
Neath coverlet ragged and old;  
And one little sleeper all under the sky,  
Out in the night and cold!  
Alone in the wide, wide world,  
Christless, motherless he;  
Begging or stealing to live, and whirled  
Like waif on an angry sea.  
  
The daisy looks up from the grass,  
Fresh from the fingers of Night,  
To welcome the birds as they pass,  
And drink in fresh rivers of light.  
Sleepers on mother's breast,  
Waken to summer and mirth;  
But one little sleeper has gone to his rest,  
Never to waken on earth—  
Dead—found dead in the street,  
All forsaken and lorn;  
Damp from head to the feet,  
With the dews of the sweet May-morn!  
  
Dead—for the want of a crust!  
Dead—in the cold night-air!  
Dead—and under the dust,  
Without ever a word of prayer;  
In the heart of the wealthiest city  
In this most Christian land,  
Without ever a word of pity,  
Or the touch of a kindly hand!

—Chambers's Journal.

## THE DEATH OF CHARLES I.

We copy this well drawn picture of a historic event from the last and one of the best of the stories of the Schonberg Cotta Family,—*On Both Sides of the Sea*:

Since England was, such an event was never witnessed within sound of her seas, as that which darkened London on the fatal 30th of January, 1649.

In my memory that day lies shrouded and silent, as if all that happened in it had been done in a city spell-bound into silence in a hushed, sunless, colorless world, where all intermediate tints were gathered into funeral black and white, the black of the heavily-draped scaffold and the whiteness of the frosty ground from which it rose into the still and icy air; whilst behind the palace slept, frost-bound, the mute and motionless river, imprisoning with icy bars the motionless ships.

From early in the day the thoroughfares and squares and open gathering-places of the city were filled with the Commonwealth soldiers. I remember no call of trumpet or beat of drum; only a slow pacing of horsemen, and marching of footmen, silently, to their assigned positions, the tramp of men and the clatter of the horse-hoofs ringing from the hard and frosty ground, and echoing from the closed and silent houses on the line of march.

It was no day of triumph to any. To the army, and those who felt with them, it was a day of solemn justice, not of triumphant vengeance. To the Royalists it was a day of passionate hushed sorrow and bitter inward vows of retribution; to the people generally a day of perplexity and woe.

It was well for his adversaries that those days of the king's humiliation were not prolonged. Irrepressible veneration and pity began to stir among the crowds who beheld him, and the cries of "Justice! justice!" were changed more than once into murmurs of "God save the King."

But the pity was a slowly-rising tide of waves now advancing and now recoiling. The determination for "justice on the chief delinquent" was a strong and steady, though narrow current; and it swept the nation on irresistibly to its end.

At ten o'clock His Majesty walked through St. James's Park to Whitehall, passing rapidly through the bitter cold, under the bare branches of the silent trees, through a crowd in appearance as cold, as silent. His face, men said, was calm and majestic as ever, although worn; his beard had become gray, and his form had a slight stoop, although he was not fifty years of age, but his step was firm. He disappeared through the Palace gates, from which he was never to step forth again. Then followed six hours of suspense and terrible expectation, the crowds surging uneasily to and fro, unable to rest, repelled and yet attracted by the terrible fascination of the empty, expectant scaffold, whose heavy funereal draperies fell from the windows of the Banqueting Hall on the frosty ground beneath. There were whispers that the ambassador of the United Provinces was pleading not hopelessly with Lord Fairfax; that the Prince of Wales had sent a blank letter signed by himself, to be filled with any conditions the Commons chose to demand; but that the King had burned this letter, and refused the ministrations of any but the clergy of the Episcopal Church of the realm;—so that if he was indeed to die, it would be as a martyr to the rights of the Crown and the Church.

And through these soberer reports ever and anon rose wild rumors of approaching deliverance, of risings in the Royalist counties, of avenging fleets approaching the Thames, of judgment direct from heaven on the sacrilegious heads of the regicides.

But to us who knew of the purpose which had been gathering force in the army since that prayer meeting at Windsor six months before, those mid-day hours were hours not of doubt or suspense, but of awful certainty, as minute by minute the hour approached when that scaffold was to be empty no more.

We knew that within the still and deserted halls of

that palace, the King was preparing to meet his doom; and (all political questions and personal wrongs for the time forgotten) from a thousand roofs in the city went up prayers that he might be sustained in dying, and might exchange the earthly crown which had sat on his brow so uneasily, for the crown of life which burdens not, nor fades away.

At length three o'clock, the moment of doom, came. "It was the ninth hour," as the Royalists fondly noted. Save the guard around the scaffold, and those who attended his dying moments on it, none were near enough to hear what passed there. It was all mute; but the spectacle spoke. In most royal pageants, the thing seen is but a sign of the thing not seen. In this the thing to be seen was no mere sign, but a dread reality, a tremendous event. The black scaffold, the wintry silence, the vast awe-stricken crowd gazing mute and motionless on the inevitable tragedy; a few plainly dressed men at last appearing on the scaffold around the well-known stately figure of the King, richly arrayed "as for his second bridal;" "the comely head" laid down without a struggle on the block; "as on a bed;" the momentary flash of the axe; the severed head raised an instant on high as "the head of a traitor;" a shrouded form prostrate on the scaffold;—and then, as good Mr. Philip Henry, who was present, said, "at the instant when the blow was given, a  *dismal universal groan* among the thousands of people who were within sight of it, as if with one consent, such as he had never heard before, and desired he might never hear the like again, or see such a cause for it."

The multitude were not left long to bewail their King. One troop of Parliament horse rode instantly, by previous order, from Charing Cross towards King Street, and another from King Street towards Charing Cross; and so the crowd were scattered right and left, to lament as they might each man under his own roof, and to read in secret the "Eikon Basilike," which it is said the King composed, copies of which were distributed under his scaffold, and will, doubtless, be reverently treasured in every Royalist household; not in the library, but in the oratory, beside the Bible and the Prayer Book, enkindling loyalty from a conviction into a passion, deepening it from a passion to a religion, while they compare the King's trial to that before the unjuried judge of old, his walk to the scaffold to that along the Dolorous Way, his sayings to those last words on which dying men and women have hung ever since.

Every one knows the heaviness with which even a day of festivity closes, when the event of the day is over. The weight with which that fatal day closed it is hard for any who did not feel it to imagine.

Scripture words repeated with ominous warning by ministers, Presbyterian and Episcopal, echoed like curses through countless hearts: "I gave them a king in my anger and took him away in my wrath." "Who am I that I should lay hands on the Lord's anointed?"

Death gave to the King's memory an immaculateness very different from the technical, "the King can do no wrong" of the ancient constitution.

And even with those whose resolution remained unwavering to the last, this was not the time for speech. The extremity of justice had been done; there was nothing more to be said. It would have been an ungenerous revenge far from the thoughts of such regicides as Colonel Hutchinson and General Cromwell to follow it with insulting words, and their own self-defense they were content to leave to events. Mr. Milton's majestic Defenses of the English People came later.

Ours was a silent fireside that winter night, as Roger, weary and numb, came at last to warn himself beside us.

As he entered, I was saying to my husband, "The terrible thing is, that he who lived trampling on the constitution and the rights of conscience, seems to have died a martyr to the constitution and conscience, doomed by a few desperate men."

"We must concern ourselves as little as possible, sister," Roger said very quietly, "with what seems."

"I fear this day will turn the tide against all for which you have fought throughout the war."

"The tide will turn back," he said.

"But what if not in our time?" I said.

"Then in God's time, Olive," he said; "which is the best."

But he looked very worn and sad. I repented of having said these discouraging words, and weakly strove to undo them as he asked me to unlatch the helmet which his benumbed hands could not unloose.

"I would rather a thousand times," I said, "have you with Colonel Hutchinson, and General Cromwell, and those who dared to do what they thought right in the face of the world, than with those who thought it right yet dared not do it. The nation will recognize their deliverer in General Cromwell yet."

"I do not know that, Olive," he said; "but it will be enough if General Cromwell delivers the nation."

"At least the generations to come will do you all justice," I said.

"I am not sure of that," he said. "It depends on who writes the history for them. There is one Judgment Seat whose awards it is safe to set before us. Before that we have sought to stand. That sentence is irrevocably fixed. What it is we shall hear hereafter, when the voice of this generation and all the generations will move us no more than the murmur of a troubled sea a great way off, and far below."

WHAT do we often drop, and never stop to pick up? A hint.

Why has a clock a bashful appearance? Because it keeps its hands before its face.

WHAT is that which people wish to have, and then wish to get rid of? A good appetite.

Mr. Prime, of *The New York Observer*, relates the following interesting incident of the late Rev. Dr. Hamilton:

The first time we ever heard him preach he recited a beautiful hymn in the midst of it. As he was the minister of a Scotch Church, we expressed our pleasure as well as surprise, as we were walking home together, that he should use a hymn. He remarked that he wished to accustom his people more and more to their use, and then at our request tore them from his manuscripts (they were his own lines) and gave them to us. The sermon was on the raising of the son of the widow of Nain, and the lines were entitled

## THE RESURRECTION OF THE WIDOW'S SON.

Stark, stark that arm which steer'd the skiff

Through Galilee's white surf;

Lead, lead, that foot which chased the deer

O'er Tabor's bounding surf.

Beneath the rock the shepherd sings,

The turtle's in the tree;

But neither song nor summer greets

The silent land and thee.

March, march! the pale procession swing,

With measur'd tramp and tread;

Woe, woe! you gaping sepulchre

Is calling for the dead.

And bitter is the wail that weeps

The widow's only joy,

And vows to leave her broken heart

Beside her gallant boy.

Halt, halt! a hand is on the bier,

And life stirs in the shroud;

Rise, rise! and view the Man Divine

Who wakes the e'midst the crowd.

And as the mother clasps her son,

In awestruck ecstasy,

Turn thou to Him thine eye new-opened

By Heaven's own euphony.

Home, home! to make that mother glad

And recompense her tears;

Home, home! to give that Saviour-God

This second lease of years.

And when amidst a greater crowd

Thou hear'st that voice again;

May rising saints see Jesus in

The Widow's son of Nain.

## THE SECRET OF METHODISM.

Noble enterprise and great success have attracted general attention to the peculiar powers of that religious organization commonly called the Methodist Church. For many years it has been appreciated by the country as an active, aggressive system, which had secured certain numerical results, giving it prominence among other members of the Christian body.

But of late it has so asserted itself throughout the country that it now maintains position among religious denominations more commanding than could be secured by mere numerical preponderance. Its educational institutions; its liberality; its architecture in many of the larger cities; its identification with great public interests; have made it known as a power to thousands who, some years ago, knew nothing whatever of its existence, save through the far-famed rusticities of the camp meeting.

In the success of Methodism we can find much that is peculiar, which is therefore its genius, its characteristic influence among all other forms of Christian activity. We observe at once that its origin and progress have been marked by great emotional power. Its worship and its teachings have been directed to and developed from the feelings. It has expended its force in besieging the doors of the heart, rather than in occupying the heights of the understanding. Bringing up from the depths of Revelation the fuel that keeps alive the flame of divine life in the human spirit, it did not present this as so much hard coal for philosophical investigation. It inflamed it with its burning zeal, and presented it all glowing with the light and heat that illuminates and inspires. It was this strong characteristic feature of Methodism that enabled it to constrain those masses of our population that seemed uninfluenced by others. Great numbers felt what they had never understood. All mankind have heart to welcome, while only a small portion of mankind can be constrained by what appeals wholly or mainly to moral instincts and intellectual powers.

In addition to this powerful emotional current, it has been the advantage of Methodism to work with a system wonderfully adapted to develop the *individual energies of its communion*. No other organization has so provided suitable work for its members, except the Church of Rome. By arrangements, in some respects simple and in others complicated, it provides official duties for a very large proportion of those who enter its fold. It thus enlists the active, responsible energies of numbers who in other connections would be simply passive receivers of the Word. Here we find an exemplification of the doctrine of the Correlation of Force. No force is lost. Each exertion of force is but the expenditure of other forces. So we find here a system that takes men's natural abilities and employs them in religious labor. It does not reject a power because it does not meet a certain ideal or answer a certain demand. It gives it a suitable direction, and thus transmutes it into something effectual for the kingdom. Physical energies that in no other known religious organization would have found any special mission have been consecrated by Methodism and made to do wonders in laborious itinerancy and out-door preaching.—*N. Y. Observer*.

## NEARNESS TO GOD.

So near, so very near to God,

Nearer I cannot be;

For, in the person of his Son,

I am as near as he.

So dear, so very dear to God,

Dearer I cannot be;

The love wherewith he loves the Son,

Is the love he bears to me.

## INTERESTING FROM TURKEY.

Tultcha, Turkey, Oct. 30th, 1867.

## THE RUSSO-GREEK CHURCH—ITS SUPERSTITIONS.

In connection with my work here I have spent considerable time upon the study of the sects of the Russo-Greek Church, and in doing so have met with statements in regard to some of their usages which, although based upon official reports, were so surprising to me that I began to doubt their veracity, and consequently felt quite relieved when, a few days ago, my eye fell upon some articles in the Russian newspapers, which I will communicate for the information of such as think the Russo-Greek Church a united body.

## CHILD SACRIFICE.

An article in *The St. Petersburg Journal*, "Sin Otechestwa," "Son of the Fatherland," of September 18th, 1867, reads as follows:

"According to the correspondent from the district of Wladimir, the local court investigated the case of a certain Kurtin, who has killed his own and only son for an offering. Kurtin belonged to the Spassowa, which is one of the sects of the Bespopovtchina, and is also called Netowtchina, because it holds that at present there are in the world no orthodox priest, no sacraments, no grace, and consequently those wishing to be saved must flee to the Spassa (Christ) who alone knows best by what means to save. Kurtin stated in court that he is a resident of the village of Slobodushka, is fifty-seven years of age, and that he killed his only son, Gregory, seven years of age, under the conviction that this act of his is well pleasing to God. The details of this bloody, yet among the Spassowas, natural affair, is related by Kurtin himself as follows:

"One night my sorrow because all would have to perish became so great that I could not sleep. I got up several times, lighted the candles before the Ikonas (pictures of saints) and prayed with tears about my own salvation and that of my family. All at once it came into my mind to save my son from perdition, and as he was a bright boy, much beyond his age, and my only child, I feared that after my death he might depart from the faith and perish for ever. So I concluded to kill him. With this thought, I at daybreak stepped out of the house, and, placing myself towards the east for prayer, vowed to the Spassa that if after my prayer the same thought would enter my head again from the right side, I would bring my son for an offering to God; but if it would enter from the left side, then not;—because according to our creed the thoughts from the right side come from the angels, and those from the left from the devil. When I had finished my long and earnest prayer, the thought again came from the right side, so with joy I entered my house, where my son was asleep with his mother. Fearing the interference of my wife, I woke her up, and sent her with a commission to the nearest village; then stepped up to my son, and said, 'Get up, Gregory, my son, put on thy white shirt, that I may gladden myself with you. My son got up, did as I told him, and then lay down again. I placed my pelisse under his head, lifted his little shirt, and with a knife stabbed him several times in the abdomen. The child began to kick, and thereby hitting against the knife, received several wounds. So as to make a quicker end to his sufferings, I ripped his abdomen up. When my boy had given up the ghost, the first rays of the rising sun through the window fell upon his corpse, I shuddered, dropped the knife and fell upon my knees before an Ikona and prayed to God to accept this new and virgin offering. While yet on my knees, and my son in his blood, my wife entered the room, and at once comprehending what had happened, she sank down upon the floor. Arising from my knees, I told her to go to the elder and to tell him that I had prepared a feast for the saints. Kurtin starved himself to death in the prison before sentence was passed upon him."

## A NEW ASCENSION EXPERIMENT.

Another Russian Journal, *The Odessa Vestnik*, of Sept. 29th, brings an article under this head, which confirms what I had read and written of some other sect of the Russian "Raskolniky," (the name given to all the dissenters from the Russo-Greek Church.) The article runs as follows:

"At Malo-Nabatowka is a leader of the Staroobradzy, Silvester Constantinow by name, remarkable for his literary attainments, sanctity, and abilities as a preacher. At first he was satisfied with saying what he could, at last he declared himself as having fulfilled all the requirements of God, and that for him there remained as yet only a short time to live upon earth, for God had ordered him to ascend into heaven alive. As soon as this became known, his co-religionists came in great number, and, bringing what they could for an offering, requested that he might purchase for the value of it candles, and place them before the throne of God for them."

"After the lapse of some time these same people, of whom some perhaps had given all they could, insisted upon his flight into heaven, and Silvester, seeing that nothing else would satisfy them, and knowing his inability to do this, made known that God had ordered him to kill a certain eagle and to tie the wings to his arms. He procured a pair of wings, appointed a day for his ascension, on which he himself conducted the service in the meeting-house of the community with great ceremony and solemnity, then went upon the roof of the house, tied the wings to his arms, arranged every feather on them, one by one. The congregation below, gazing on him, reminded him of their offering and their requests for candles to be placed for them before the throne of God; finally swinging his wings little by little, he jumped from one foot upon the other, at last swinging with all his might he rose a little and came down head foremost upon the ground, turned once or twice, groaned and stretched himself out as if dead. The lookers on at first thought he had condescended to take a final leave of them; they called him by name, but received no response, so they carried him into the nearest house where he after a while came to himself, and endeavored to justify himself before the people by saying that it was only the doubt on his part, and the mistake he made in placing the one foot upon the clouds instead of the other, that he is still with them. He has since regained his health and is preparing for another experiment."

All I have to add to this report is, that this is not the first experiment of ascension among some of the Raskolniky, and that all of them ended in the disappearance of the endeavorers

after they had attained what they sought—superstitious adoration and the means to spend the rest of their days in comfortable circumstances in some other part of the land.

That the sect called Chlysty (Lashers) have not yet given up to have their "Bogoroditza" (literally giving birth to God) the Russian designation of the Virgin Mary, is seen from an article in the journal *Golos* (voice), giving the particulars of the adoration offered by the members of the sect to a maiden of forty years, in the village of Lubenkin, Akosina Timafjevna, by name.

## THE UNION OF THE GREEK AND ANGLICAN CHURCHES.

The Russian press having repeatedly and in various manners brought before its readers the history of the contemplated union of the "Protestant Church with the Greek or Eastern Church," of late spoke praisingly of the efforts and successes of the Eastern Church Association. In a letter of ours to THE HERALD of Sept. 16th, 1865, we stated what part and interest the American Christian public is, according to the Russian press, taking in the matter, and therefore think it proper to communicate to you some new facts as we find them in the *Son of the Fatherland* of Sept. 7th, 1867, viz:

"In the Anglo-American Church, originated, as is well known, a movement for the union with the Orthodox Eastern Church, and for the purpose of which in England was formed the Eastern Church Association. In North America exists a Russo-Greek Committee, which has the same object in view. The desire for this union grows from day to day, and already numbers its adherents by the thousands. Works treating on the Orthodox Church appear daily, and are not only written by persons of other confessions, but now belonging to the Orthodox Church, but also from learned Protestants, who are still such." After enumerating several of the works published in England, France and Germany, and stating the opinions of several divines as given in *The Church Review*, the article winds up with the following statement: "In proof of the activity of the members of the Association, we can point to the fact that they have translated and published the Service-book of the Anglican Church in the Russian language, as a means to get acquainted with the mode of worship of said church, and it was approved by the Patriarch of Constantinople, to whom it was submitted by the Americans." The Patriarch is said to have expressed himself as follows: "I have diligently examined the contents of the book, and am pleased and satisfied with having seen that you have such a sound prayer-book; in reading it I became convinced that between you and us there are not many differences existing." "And finally," the article concludes: "we have to make mention of a most important circumstance, namely, that the Orthodox Catechism of the Most Eminent Filaret has been translated into the English language and introduced into many schools in North America as a school book."

The Christian friends at home not sympathizing with this movement to the degree expressed herein, may well imagine how we feel in our efforts to evangelize the members of the Orthodox Eastern Church, while they themselves are advised that Protestantism is exerting itself to come into a union with their church.

F. W. FLOCKEN.

## CHARLESTON AFFAIRS.

Fifteen young men are at present in the Baker Institute. Eight of this number are supplied with board at the expense of the institution. It has been found needful in the present impoverished state of the South, especially among the colored people, not merely to give tuition to young men devoting their entire time to study, but at the same time to furnish them with the means of living. During former terms the required amount for board has been paid to the students in cash weekly, but a different plan has been adopted for the present term, and they are furnished in kind with their weekly rations, which they cook and serve up for themselves. They are furnished in about the same quantity and kind that is ordinarily dealt out to hands who are laboring upon the plantations in this section of the South.

This Institute is doing for us a very important work. Although the knowledge here imparted may be limited, and the preparation for the work imperfect, still it seems to be indispensable for our success. We have now in the regular work five of the former students of the Institute, who are all very efficient as ministers, and accomplishing much for the church in their respective fields of labor. Such is the demand for laborers that many more might be employed, if we had them to furnish for the work.

President Lewis is now absent upon a tour of some three weeks, in visiting the outposts of his district, which will require travel to places nearly three hundred miles distant from this place. He makes not only favorable reports of the work, but a fine prospect for a large increase of promising students for the Institute. We are now using up in the Institute the last of our funds furnished by our missionary society in its previous appropriations. As the present state of our missionary treasury does not warrant, in the judgment of the Board, any further appropriations for this object, we are getting anxious to know by what means our school for the prophets is to be continued. We shall however trust in God, and the church, and make no arrangements to have it close, and shall not discontinue it until we entirely fail of the means to keep it in successful operation. The training of suitable persons for preachers and teachers among the colored people of this portion of the country, is one of the most important measures which has yet been adopted for their intellectual and moral improvement. Other denominations are now entering upon this work.

Prof. C. P. Wolhaupter, formerly a member of Grace Church of your city, who has been teacher of our scientific department for nearly two years, has received an appointment from Maj. General Howard, of the Freedmen's Bureau, putting him in charge of the Shaw Orphan Asylum of this city. This institution is for the benefit of colored orphans, and is named in honor of the lamented Col. Shaw, of Massachusetts. Prof. Wolhaupter has been devoted to his duties here, and the Institute will regret to part with his valuable services. He will, however, still be identified with the interests of our work here, and in his new position will have a field for usefulness which he is well adapted to fill with marked success.

## RELIGIOUS INTEREST.

The spirit of revival still continues in our churches here. Within the two weeks past ninety have joined our churches in the city in full connection. At every service, when an opportunity is given, our altar is visited with earnest seekers for God's pardoning mercy.

The results of the recent rebellion, while it has produced an unhappy re-action upon the religious zeal and interest of the white, has had at the same time, a contrary effect upon the colored people. It was taught here from the pulpit and the press that God and the Bible sanctioned slavery. It was the fervent prayer and firm belief of multitudes here that God would give the victory to the cause of the South, and confirm slavery to them as a permanent inheritance, but the result has greatly injured their confidence in their religious teachers, and staggered their faith in Christianity itself. Some tell us, "If there was a God, such an event as the abolition of slavery, and the triumph of the despicable Yankees never would be allowed at the South." In the present condition of affairs here their prayers are unanswered, and their fondest earthly hopes are blighted. But not so with the freedmen. In the darkest night of their bondage the star of hope has thrown its radiance on the gloom with which they have been surrounded. But this hope has been in God, and the firm confidence, so dear to them, that He hears and answers prayer. No influence has been so potent as this to keep them from acts of desperation and violence. They have felt that God in due time by the workings of his own unerring providence would give them freedom from the burdens under which they were being so heavily pressed. They feel that God has now heard and answered their prayers, and that they ought to love Him more and serve him better. Christianity seems to them to be more precious, and they are recognizing their obligations to give their hearts to God and put their trust in him for time and eternity. They are anxious to build churches, and thron their places of religious worship, and seem bent upon serving God in earnest.

W.

## WORDS FROM WASHINGTON.

Washington, D. C. Dec. 21, 1867.

The sensation of the week has been the President's gratuitous insolence to Congress, in the matter of the Hancock message. Men's minds are divided between contemptuous amusement and wondering indignation. When it is remembered that the order of Hancock which evoked this strange document was intended to place the jury-box back again under the old regime of caste distinctions, the wonder is that earnest men, or men having decent self-respect, could sit quietly by and hear such an impudent insult read without expressing indignation, otherwise than by "great laughter." Yet that was all the notice taken of it by the members of the House. In the Senate Conkling did manage to give it fitting characterization. If the strange document referred to had emanated from the *man* only, not from the President, laughter would have been its fitting reply. But such words become acts in the revolutionary period through which we are passing. The dignity of Congress demands that such insolence as the message sent in this session exhibits should be fitly characterized. "Shouts of laughter" argue either a disregard of its own importance, or the failure to realize that we are passing through one of the "supreme moments" of our national existence.

## HOW IT WORKS IN LOUISIANA.

Private letters from influential Louisianians received here give melancholy details of the condition of affairs there. The condition of the interior districts, is frightful. The freedmen are being compelled to leave their places of employment, if they are known to favor the Republican party or to belong to the Union League. White loyalists are everywhere threatened. One of the leaders of Union sentiment,—a man who kept the stars and stripes at the head of his paper long after the "stars and bars" were the ruling symbol of the State—and who never took the oath of allegiance to the Confederacy,—writes that the social persecution is worse now than at any time during the rebellion.

## IN TEXAS AND SOUTH CAROLINA.

The same news comes from the interior of Texas. In the midst of this, orders are sent for the concentration of troops into a few posts, accessible by railroad, thus leaving the whole interior unprotected. The result is easily foreseen. It may lead hereafter to the discovery of even more atrocious documents than the following, recently exhumed from the records of Mayor Munroe's office:

## CITY OF NEW ORLEANS.

To Thomas E. Adams, Chief of Police:-

July 31, 1866.

Cash paid for hauling forty-six loads of dead and wounded from around Mechanics Institute to the Station House, at \$3 per load,	\$138.00
Cash paid for carrying dead from Station House to Work-House yard, eight loads at \$3,	24.00
Cash paid for hauling fifteen loads of wounded from Station House to Freedmen's Hospital, at \$4,	60.00
Cash paid for carriage hire for self and aids during riot,	75.00

I certify that the above was made necessary by the unfortunate difficulty of the 30th of July, at the Mechanics Institute.

[Signed] THOS. E. ADAMS,

Chief of Police.

From South Carolina we learn that a spirit of violence is manifested in the interior. B. F. Whittemore, esq., of Darlington, is a Delegate elect to the Convention and Chairman of the State Republican Committee. Mr. Whittemore was formerly a Universal minister in Massachusetts, but has resided in the Palmetto State for the last three years. As a Republican he has been most active organizing the party. We learn here by advices direct from the town that his life is threatened, and that so determined is the persecution that Mr. Whittemore is almost literally besieged in his own dwelling. He can not go out after dark, and only in the daytime when armed. The troops are being concentrated in South Carolina as well as elsewhere, and Congress fails to give the persecuted loyalists the most effectual remedy.

## LOYAL GOVERNMENTS NEEDED.

That would be to allow the Constitutional Conventions now assembled or assembling in those States, to form a provisional

government. With State and local offices in the hands of the loyal people, protection could be assured. The reconstruction Committee refused to report Mr. Stevens' propositions to that effect, though they consented to the bill changing the law as it now stands with relation to a majority of the votes registered, being required to ratify the Constitution.

#### FURTHER ON AFFAIRS IN THE SOUTH.

This condition of affairs in the South excites great apprehensions among all here who are informed thereon. Large bodies—black and white men, women and children—are in absolute danger of starvation. This is especially the case in South Carolina, Mississippi, and portions of Louisiana. The planters are ruined utterly by the failure of the cotton crop. Factors are ruined by the advances they have hitherto made, and are now unable to make any more. Everybody that can, cheats and despoils the freedman. He finds himself at the end of the year without a dollar or an ear of corn. He is quietly told that he has not earned anything, but what he ate the past season. Worse than all, because it deprives him of future bread. Even the planters are not preparing to raise cotton during the next year. They can get no means, so are compelled to remain idle. The negro can get no work, so he must starve or steal. What wonder is it that we hear so many rumors of disorder and depredation from the South.

The freedman works a year; is told at the end thereof that there is nothing coming to him; he fails to obtain work for the ensuing year; there is not a roof or foot of land for him to call his own; he cannot pay rent; the planter will not have him about from fear he will steal (which he will be tempted to do rather than starve) from what he has reserved to feed his own family with; and the Bureau has little to give or is too far off to afford relief; so the freedmen are sent adrift without bread or shelter. Is it any wonder that riot should arise? I am not exaggerating. Never yet has the prospect looked so ominous Southward. The wicked and inhuman politicians who lead that godless insult to human nature—the White Man's Party movement—are of course rejoiced over this state of affairs, and are doing all they may to inflame and extend the troubles so that they can proclaim their long talked about "war of races," and thus secure an opportunity of slaughtering the negroes.

#### POLITICAL MALICE.

A large proportion of the acute distress that prevails is owing directly to political malice. Many thousand men have been turned out of employment and cheated out of their dues, because they voted with the Radicals at the recent election. In the city of Richmond alone, Judge Underwood assures us that not less than eight hundred, and probably more have been turned adrift for this cause. One man had 300 men employed in wood-chopping, in Surry County, and discharged them all on account of their so voting. This action well illustrates the malignant madness that prevails. This man chose rather to suffer great loss than to recognize a "nigger's" right to be politically his equal. From Mississippi I have seen letters which tell of thousands being similarly circumstanced. When it is remembered that to be thus deprived of labor is to be as suddenly deprived of bread, the fidelity and courage of the new voters in adhering to their convictions is most admirable.

There is a determined and widespread conspiracy on foot to starve and persecute the negro into disorder, and to then begin their long talked of war between the races. Mr. Johnson declares that it will begin in the Gulf States within six months, i. e. during the Presidential election.

Gov. Humphries and General Ord of Mississippi, indicate their belief that it is about to commence now. In Louisiana and Texas, encouraged by Hancock's actions, the rebels have really begun their attack on the blacks. The Virginia conservatives at this time exhibit the most "method in their madness," and the coolest plan of preparation. The recent Conservative Convention which met at Richmond prepared a plan of (nominally) party organization. In reality it is a military movement. Judge R. T. Daniels of Richmond is at its head, and is known as the commander-in-chief. That is his designation. The whole State is divided *a la militaire*. Each Senatorial District is to organize a brigade; counties regiments; precincts or magistrate districts, companies, who are again divided into squads of ten. This organization is rapidly forming all over Virginia. Mason expressed its purpose in a recent letter—"We must control them (the colored people) or we must exterminate them." An active Conservative politician declared that they would resist to the point of the bayonet. Extra Billy Smith, in a recent political speech, declared that every freedman seeking work must be compelled to sign a contract either to vote as the employer dictated or not vote at all. The newspapers all urge this.

What is to be the end? The President says "a war of races." That is undoubtedly what they want, what they are working for, and what it is greatly to be feared they will succeed in producing unless some action be at once taken.

#### FINANCIAL FOLLIES.

The concentration of troops grows out of the desire for retrenchment, which rages like a fever just at this moment. But of what value will the thousands be that are saved for transportation, in the South, by removing protection the opportunity be afforded the malignants to force that "war of races" for which "My Policy" prepares all its supporters desire?

A rather comic illustration of the contradiction into which the economical claptrap now raging is betrayed, was recently given. The twenty per cent. addition to the clerks' salaries was voted down by the House, while it at the same time voted for its own use \$20,000, to pay boxes in which members send home their old clothes, books, etc., at the expense of the nation. At the same time, \$15,000 for refurbishing the Hall, \$15,000 for miscellaneous disbursements, "little picking," \$50,000 for folding documents, etc., and sundry other appropriations for the special personal and political benefit of members only. Recently a proposition was made looking to the payment of three mileages this year on the ground of an extra session. It was referred to the Judiciary Committee, and in that body an adverse report was only made by one vote. The chief fugleman for retrenchment has had a colored man on the rolls of the House Doorkeeper, and drawing pay, who is chiefly employed by the members resident.

KOSMOS.

#### OUR SOCIAL MEETING.

It is not for want of desire, but want of room that we have been compelled to postpone this meeting. We hope to give it a more frequent, if not a permanent place in the future. No small number of excellent brethren and sisters have sat patiently all this time, waiting for their turn to speak. Some, we fear, will live and die unheard; their good words being well-timed when sent, but have been left behind in the rush of the hours and events. They won't object to trying again.

Rev. E. Davies opens with some practical suggestions: I am glad you have opened a Social Meeting in THE HERALD. Allow me to speak a word:

1. How is it that when our Tract Society furnish tracts gratis to our ministers that so few get them, when they are calculated to do so much good? O, let us scatter the tracts, and bless the world!

2. How is it that a minister will put a copy of *The Missionary Advocate* into every family on his charge, and then ask only two or three to subscribe for the missionary cause, especially when they are waiting to give, and are ashamed of the report of the charge in the Minutes?

3. Why is it that the people do not make it a matter of conscience between them and God, and give their money freely to the objects of benevolence, whether the minister calls on them or not?

4. How is it that many of our country charges have no system in paying the expenses of public worship, and suffer their minister to go without proper support the first three or six months of the year? Do they know how much their ministers suffer from this cause? Why not pay him the first quarter of his claims soon after Conference, and keep him above embarrassment?

5. Why do not our ministers introduce to their stewards some practical plan for the prompt support of public worship? The stewards are willing to learn, and want the minister well sustained, but they hardly know how to go to work.

Short speeches are required in social meetings, and I will close.

Rev. H. W. Conant asks all to "pray for Massachusetts." She certainly needs it much, as her Legislature is convening.

Implore mercy for those who stand in the "holy places," invested with "sacerdotal robes," whose efforts are directed to the opening of training schools for the devil's pupils in her midst; for those whose "fleshy appetites" crave daily potations, which, once imbibed, cause them to put evil for good and darkness for light in their teachings; who prophecy falsely, and "err through strong drink."

Pray for vestrymen, deacons and officials of every grade in the church, who, using alcoholic beverages "moderately," incline to a license law as naturally as the inebriate, and as recklessly advocate it; who throw the weight of their influence on the side of drunkard-making and crime. Pray in faith, if you can. They need prayers, and the "anxious seat" is a proper place for them. Pray for those private members of the church, who, following the examples of "officials," store their cellars with domestic wines and cider, give an occasional glass to their friends, sip at the cup on special occasions, endeavor to justify themselves by the miracle at Cana of Galilee, and ignore the question of temperance at the polls.

Pray for those women in the Commonwealth who make the "cup" fashionable by their slavery to a wicked custom, and allure young men to crime with fascinating smiles of lily-white hands. And for those who put brandy into preserves, various kinds of jellies, and sauce, and who cannot make mince pies fit to eat without brandy!

Pray for all these allies of the traffic; the conservative class who profess to be in favor of temperance, and yet directly or indirectly throw the whole weight of their influence and example on the side of rum. The most dangerous enemy the prohibitionists have to encounter is a "neutral" one. Some of those enumerated above are not aware of the influence they are exerting. They are deceived by appetite, association or political affinities.

Could they see with unprejudiced eyes they would flee their present position as for their lives. A Christian cast his vote against prohibition. At the same time and place an inebriate with tottering step and tremulous hand cast a vote for prohibition, saying, "I can stop drinking if the liquor can be kept out of my sight."

That Christian man was a superintendent of and teacher in a Sabbath School. In his class was a boy whose father respected religion but did not possess it—a man who had listened to earnest appeals from this teacher to yield and be saved; who had been the subject of that teacher's special efforts as with a warm heart he labored to bring him to Christ. But as he saw this glaring inconsistency between profession and action, the complicity with crime because of political associations, he said "that must not be my boy's teacher of morals!" Who could blame him.

When this fact was communicated to this Christian man by a faithful pastor in tears, he said, while tears rolled down his cheeks and emotion choked his utterance, "Bro. — I did not intend to do wrong, I want you to forgive me, and I hope God will." Pray for them, "they know not what they do." Pray for the politicians; some of them are not beyond the reach of mercy, we hope. "Pray for Massachusetts."

A timely talk is this from E. T. P., on

#### CHURCH FAIRS.

Will you permit a few words upon the subject of church fairs and levees? We have thought strange that there is, comparatively, but little said in regard to what seems to many old-fashioned people like us, a growing evil in the church, whilst reforms in many other matters are urged upon our attention. We wish that the subject might be seriously and prayerfully considered by every sister in Christ before engaging in preparations for such entertainments. This thought alone, that it will be a grievous trial to many of the most devoted of our brethren and sisters, ought to influence us in some measure.

We know that for us house-keepers, wearied with the seldom varied routine of domestic affairs, these things make a pleasant change in our labors, which is very alluring when we are under the impression that we are working for the Master only, and persuading ourselves that it is our duty, rather than our own inclinations, which prompts us. To the young also, who love the Saviour well enough to give up dancing and other popular amusements, they seem a lawful indulgence, but the excesses which are often introduced into them at the present time seem to render even this somewhat doubtful. We have been really shocked to hear expressions common to theatre-going people applied to young ladies who have taken part in the dramatic performances at levees.

Recently, while a number of young ladies and gentlemen were preparing themselves for enacting several pieces at a fair to be held for the purpose of raising money to pay a preacher, a powerful revival commenced in the place and many of them were converted. Such ones immediately resigned their parts, feeling that they could not, consistently with their Christian life, assist further. This needs no comment.

Several instances have come under our observation, in which the money thus raised was entirely lost, and others in which it became a source of hard feeling and contention. This may be no argument, but it has served to convince us that the blessing of God does not rest upon such efforts.

We know a Christ's lady who, after having assisted in many affairs of this kind, felt that she could conscientiously do so no longer. With the consent of the other ladies of her society she

undertook to raise funds by subscription, and in a short time succeeded in obtaining more than they were accustomed to clear at their annual levee. There are some perhaps who feel that they cannot thus give but, dear sisters, let us forego the new shawl, the extremely fashionable bonnet, or some of the extra cakes and jellies at table, which are often placed there through pride in our good house-wifery, rather than regard for our guests; then we shall, by self-denial, know that it is more blessed to give than to receive. May God in his infinite condescension, direct us in our efforts to do good, and grant that we may not deceive ourselves with the thought that we are striving to do him service, while we are seeking only to please ourselves.

Our meeting cannot better close than with these hints to the church members, from Rev. B. R. Bosworth, North Rehoboth:

"When your minister calls to visit you he will ordinarily have but little time to spend with you; and if he is a good minister of Jesus Christ, and desirous of benefiting you by his visits, he will have something of importance to say relative to your spiritual welfare. Therefore, it will be necessary that you suspend your domestic labors for the time being, if possible, and give him your undivided attention. And be very careful not to block up his way by talking to him about your worldly business, or pouring into his ears a long story about the deadness of the church, or the conduct of some professor of religion. If you do this the time will pass, and your pastor will be under the necessity of leaving without your being benefited by his visit."

It will be a marvel if you do not complain of your minister for not mentioning the subject of religion, nor praying with you before he left. It is hoped that these hints may be duly considered by all who profess to be followers of the meek and adorable Saviour."

#### An Important Will Case Settled.

It is generally known that Mrs. Nancy Winchester, late of Charlestown, at her decease, June 21, 1864, left by will her estate, real and personal, not otherwise disposed of, to the "First Methodist Episcopal Church in Charlestown," of which she had been a member from 1822, to the time of her death. The property at Mrs. Winchester's death was valued at \$27,000. Besides this, she left \$10,000 for the founding of a Home for Aged and Indigent Females in Charlestown. All was the result of her own industry and frugality.

The will of Mrs. Winchester, by which she gave so large a part of her property to the church, her heirs at law attempted to break, on the ground,

1. That there neither *was*, nor *ever had been* a church in Charlestown known by the name found in the will; that the true name of the old "High Street" was "Methodist Religious Society in Charlestown," not "First Methodist Episcopal Church in Charlestown."

2. That by certain action on the part of the members and pastor of the old church in 1862-3, a new and distinct church was formed under the name of the "Trinity Society of M. E. Church in Charlestown," to which the members of the old church removed their church relation, which resulted necessarily in the destruction of the old church organization. At the decease of Mrs. Winchester, in 1864, therefore, no church existed by the name either of the "Methodist Religious Society," or "First Methodist Episcopal Church in Charlestown." Hence no legitimate object being found to take the property, it reverts to the heirs at law.

On the other hand, it was assumed that "Methodist Religious Society in Charlestown" was not—never had been the name of the old church. "Trustees of the Methodist Religious Society in Charlestown," was the corporate name of the Board of nine Trustees, and their successors in office, appointed by the church for the purpose of holding its property, doing its legal business, etc. But previous to the appointment of these Trustees, the church people had an organization and a name; which, according to the Records, was "Methodist Episcopal Church in Charlestown." This name it retained until 1847, when, to distinguish the old church from the Union, or Second M. E. Church, then formed, the name on the Records was changed to "First Methodist Episcopal Church in Charlestown," the exact name found in the will.

It was, moreover, assumed that the action of the members and pastor of the old church in 1862 and 1863, did not actually result in a new separate church, nor did it affect in the least the old church organization. That action resulted only in the appointment of a new Board of Trustees, and in the change of the *popular* name of the church (the record name remaining unchanged) from "High Street," to "Trinity Church." This was all that was done. Besides this, there were certain questions of law raised by the heirs, which it is unnecessary to state.

The case was brought before the Supreme Judicial Court, in a Bill of Equity, and was heard by the full bench of judges. The case for the defense was opened lucidly by Mr. W. H. Gardner, followed by Mr. T. H. Sweetser, whose argument, especially upon the legal questions involved, was very sharp, eloquent, and convincing; upon points of law raised he literally silenced the able counsel for the plaintiffs. The Court has dismissed the Bill, thus giving the property, principal and interest, to the church. The excerpt is as follows:

"The will clearly manifests an intention to dispose of all the property of the testatrix, principal and income, and to give to the First Methodist Episcopal Church in Charlestown, in fee, all not previously disposed of.

"At the date of the codicil and of the death of the testatrix, the objection of remoteness, as affecting the validity of the gift, did not exist.

"The trustees of the Methodist Religious Society never ceased to exist as a corporation under the statute of 1819. The Trinity Society, notwithstanding a change of name and of place of worship, was substantially the same with the First Methodist Episcopal Church."

**The Freedmen.**—The third annual anniversary of the Freedmen's Education Society of Maryland was celebrated in Baltimore, on the 23d. By the report presented it appears that there are seventy-three schools in the State, fifty new school-houses completed, and twenty in course of erection. Receipts for the year \$58,658, against \$76,108 expenses. An urgent appeal is made for aid to make up the deficit.

The recent report of the Freedmen's Bureau for North Carolina states that there are sixty thousand negro children in that State, twenty-five thousand of whom have been attending school during the past year. There are one hundred and twenty-five thousand poor white children in North Carolina, but no such proportion of these go to school. In fact, seven tenths of them can neither read nor write.

## Children's Table.

## THE LITTLE MISSIONARY.

What can I give to Jesus,  
Who "gave himself for me?"  
How can I show my love to him  
Who died on Calvary?  
  
I'll give my *heart* to Jesus,  
In childhood's tender spring;  
I know that he will not despise  
So mean an offering.  
  
I'll give my *soul* to Jesus,  
And calmly, gladly rest  
Its youthful hopes and fond desires  
Upon his loving breast.  
  
I'll give my *mind* to Jesus,  
And seek the thoughtful hours,  
His Spirit's grace to consecrate  
Its early opening powers.  
  
I'll give my *strength* to Jesus,  
Of food, and head, and will;  
Run where he sends, and ever strive  
His pleasure to fulfill.  
  
I'll give my *time* to Jesus!  
O! that each hour might be  
Filled up with holy work for him  
Who spent his life for me!  
  
I'll give my *wealth* to Jesus;  
Tis little I possess,  
But all I am, and all I have,  
Dear Lord, accept and bless!  
  
And if, O dearest Jesus!  
Long life to me is given,  
Thy missionary let me be,  
To win some precious souls for Thee;  
And with them, through eternity,  
To praise Thy name in Heaven!

## THE YOUNG CONFESSOR FOR JESUS.

"And lo! I am with you always."

A young teacher from the country improved her vacation by attending a grove meeting, and during its progress had awakened in her heart a very earnest desire to be a true disciple of Jesus. She sought aid from the instructions and prayers of the devoted Christians about her, and struggled herself with many tears and supplications for an assurance of the forgiveness of her sins and for grace to consecrate her life to the Master's service. For a long period she found no relief, and her inward distress seemed rather to increase than to abate. The attention of a wise and kind minister was called to her case. He carefully inquired in reference to her position and the surrounding circumstances at her home. He learned that she was an orphan, and had the charge of a school in a small town where there was no church, and no open religious privileges.

"Do you think you are willing to trust yourself entirely in Christ's hands?"

"I do," was the answer.

"Are you willing to enter upon any work that he reveals to be your duty?"

"I trust I am."

"Will you pray in your school for the children that the Master has placed under your instruction?"

"I cannot do that."

"But you were willing, you thought, to do anything?"

"Anything but this. The community is a very irreligious one. The school house was built with the understanding that no minister should preach in it, and no meeting should be held there."

"For this very reason the Saviour probably has sent you there."

"But I should lose my place at once, if I attempted to pray."

"Are you unwilling to trust your Master in this?"

"I am an orphan. I know not where to turn if I lose my position."

"Are you afraid to trust Jesus to provide for you, if in doing the work which he appoints you lose your place?"

It was a severe test, like that of the young ruler's who was required to sell his great possessions, but it seemed to be the price of her peace and her salvation. At length she said, "Through Christ strengthening me I will do it at any cost."

The storm was over. She had accepted the Saviour with the loss of every thing besides if necessary, and "there was a great calm." Henceforth, in the world she might have tribulation, but in Christ, always, peace.

She returned to her school, praying without ceasing for strength to keep her resolution. At the close of the first day of the term, with considerable trembling, she told the children that if any of them wished to hear her read a story from the Bible they might stop after school was dismissed. The children tarried, held by the curiosity of their age. She read the story of Jesus when the received little children and took them in his arms

Then she kneeled down to pray. Her feelings were too strong for expression, and she burst into a flood of tears. The children were powerfully impressed by this unwonted sight. She recovered so far as to be able to offer a few simple words of prayer for her little flock, and then dismissed them. Of course the village was all ablaze with the strange story brought home by the children. The little daughter of the principal man upon the School Board hurried into the house with her face still wet with tears, and rushing to her father, she said, "You don't know how Miss A. cried, and we all cried!"

"Why, what's the matter," said the wondering man, "what have you been crying about?"

"Miss A. read to us about Jesus taking little children in his arms, and then she got upon her knees and cried, and we all cried together."

The gentleman was one of the most bitter foes to religion in the town, and one of the leaders in the plan to keep meetings out of the place. Here was a strange revelation. What was to be done? There was certainly no time to lose. He hastened to another member of the committee, and asked him if he knew what was going on at the school-house. "What's the trouble now?" his colleague inquired.

"Why, Miss A. has got a protracted meeting a-going, and set all the children to crying as if they were frightened out of their senses!"

"Well, what shall we do about it?"

"Let us go to her boarding-house and put a stop to it at once."

Miss A. had retired to her room deeply affected by the great cross which she had just attempted to bear. She anticipated the consequences, and went upon her knees to seek help of Him who had said, "As thy days so shall thy strength be."

She was summoned before the committee, and was asked to explain the singular course which she had pursued with her school. She quietly answered that, "after all the duties of the day were over, she told the scholars that any who pleased might remain to hear her read the Bible."

"Don't you know we have forbidden preaching and holding meetings?"

"After I have done my duty to the school my time is my own, and I must follow my convictions of duty as to the use I make of it."

"There is only one thing to be done," said the chairman of the committee, "We like you as a teacher. Our children have become attached to you. We should be sorry to have the school close at this time, but we can't have this whining going on. You must promise to give it up, or resign your place."

To resign, was to go, she knew not whither; to go without a recommendation, and in apparent disgrace; but the "Angel of the Covenant" was with her, and strengthened her.

"I must obey God rather than man, though I have to find shelter in the Almshouse," was her answer.

"Then we are to understand that your mind is made up?"

"It is; when shall I close the school?"

"On Friday." And there they left her with Jesus only.

Until Friday evening she continued her work, lingering every afternoon to read the Bible and to pray with the children. Now the end had come. She explained to the children that her connection with the school had ended, and she could only commend them to the Saviour once more in prayer. The children wept, and the teacher wept. Upon her knees, with the weeping school around her, she lifted up her voice and sang:

"Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou, from hence, my all shall be.  
Perish every found ambition;  
All I've sought, or hoped, or known;  
Yet how rich is my condition;  
God and heaven are still my own!"

The little daughter of the chairman was remarkably affected during this hour of prayer. She was sure Jesus loved her, and had forgiven her sins. She hastened home, and found her father.

"O, father," she said, throwing her arms around his neck, "Jesus loves me. He has forgiven my sins. I have been naughty, and disobeyed you and mamma, but I shan't do so now," and the little hot tears fell down upon his face. The strong man trembled, and did not know what to say.

"Now, papa," she continued, "I want you to do something for me. Will you promise me that you will?"

"What is it?"

"Promise me first."

He gave his promise almost without thinking.

"Come up stairs then." She led him somewhat reluctantly into the chamber. "Now, papa," said she, "kneel down." He could not do that, he said. "But

you promised," persisted the little evangelist; "you promised."

Down fell the heavy man upon his knees, pressed, as it seemed to him, by an iron hand.

"Pray to Jesus, papa; he loves little children, and he will love you."

The crushed man could only groan as he fell upon the floor.

"Ask Jesus to love you," continued the little disciple, he will come to you pretty soon. He made me so happy."

But the aged sinner only continued to groan. His wife, greatly affrighted, hearing his groans, rushed into the room, and was still more distressed when she saw his agony.

"Shall I go and call teacher?" whispered the little girl, as his groans became heavier.

"O no, not her," cried out the struggling man.

"Then pray to Jesus," said the little one by his side. His distress became too bitter to endure.

"Yes, go and call the teacher," he groaned out at last.

She was packing up her scanty wardrobe to leave the town, when the messenger came. What a request! to come and pray for the man who had closed her school on account of her prayer!

It was a night never to be forgotten. Prayer was offered by the trembling girl, and such counsels given as the Saviour taught her in that hour. Jesus knew how to touch the heart of the child, and how to break in pieces and bind up the heart of the mature sinner. He triumphed in that house. Father and mother and children found the Saviour. The teacher was sent back to the school without restrictions as to religious labors. The good work spread until fifty were converted, a church was organized, and a minister invited to labor among them.

We are not called now to confess Christ in the dungeon, or at the stake, but before men. It is sometimes as severe to do this as it would be to lose an eye or a hand. We must not shrink, for it is better to lose these than to lose heaven. Jesus calls us to this great cross, because by it he saves others. I bear it, but it is after him. He will hold me up, and my cross may be, as in the instance of this teacher, the life of many others.

B. K. P.

## WHO IS IT?

He is not Noah, nor Noah's son, nor a Levite, nor John the Baptist, nor yet the wandering Jew, for he was with Noah in the ark; the Scriptures make mention of him, particularly in St. John, St. Mark, St. Luke, so that we may believe he was no imposter. He knows no parent, he never lay upon his mother's breast, his beard is such as no man ever wore; he goes bare-footed and bare-legged, like a grave old friar. He wears no hat in summer or winter, but often appears with a crown upon his head. His coat is neither knit, nor spun, nor hair, silk, linen or woolen, bark nor sheepskin, yet it abounds with a variety of colors and fits close to the skin. He is wonderfully temperate; he never drinks anything but cold water; he would rather take his dinner in a farmer's barn than in a king's palace. He is very watchful; he sleeps not in bed, but sits in a singular kind of chair, with his clothes on. He was alive at the crucifixion. Nearly all the world hear him. He once preached a short sermon, which convinced a man of his sin, and caused him to weep bitterly. He never was married, yet he has favorites whom he loves dearly, for if he has but one morsel of meat he divides it among them. Though he never rides on horseback, he is in some respects equipped as horsemen are. He is an advocate of early rising, though he never retires to bed. His prophecies are so true that the moment you hear his voice you may know what is approaching.

Now, who is this prophet, and what did he foretell?

## SCRIPTURE ENIGMA, NO. 1.

I am composed of 29 letters.

My 5, 6, 8, 1 is a stopping place.

My 2, 22, 11 is a tree.

My 4, 3, 12 is a woman of the Bible.

My 10, 8, 9, 16, 13, 1 is the name of a book in the Bible.

My 7, 16, 29, 11 is the face of a luminous body.

My 17, 15, 26, 12, 14 is an annual.

My 21, 22, 23 is a man.

My 18, 19, 20, 26 is a verb.

My 27, 19, 24 is a land mentioned in the Bible.

My 29, 23 is the definition for a high elevation of land.

My whole is a commandment of Christ.

COMMUNION WITH THE LORD.—Solitude has nothing gloomy in it, if the soul points upwards. St. Paul tells the Hebrew converts, "Ye are come" (already come) "to Mount Sion, to an innumerable company of angels, to the general assembly of the firstborn, which are written in heaven, and to Jesus, the Mediator of the new covenant." When this is the case—as surely it was with them, or the Spirit of Truth had never spoken it—there is an end of the melancholy and dullness of a solitary life at once. If we have no communion with God here, surely we can expect none hereafter. A faith that does not place our conversation in heaven, that does not warm the heart and purify it too, that does not, in short, govern our thought, word, and deed, is no faith; nor will it obtain for us any spiritual blessing here or hereafter.—Cowper.

# The Herald.

## OUR DEDICATION.

It is customary at all extensive church renovations, no less than at their original erection to have dedicatory services. It is eminently proper that a journal which has a closer relation to the church than any structure of wood or stone, on entering a new and enlarged edifice should have appropriate and extraordinary services. Having never had the privilege of preaching such sermons, we may appear as awkward in this ceremony as a novice in the pulpit. But as we shall confine it to the length of a column or two, we shall at least avoid one peril usual under such circumstances—prolixity.

Our theme will naturally be our paper. We have resumed in our numeration the figures which our age merits. The volumes of the paper have heretofore been reckoned from the time of its revival. We have dated it, as it should be, from the time of its origin. In 1815, more than fifty years ago, a few ministers of the New England Conference saw the need of a newspaper to advance the cause of the church. Poor and few and scattered, they yet felt that this necessity was laid upon them. They had been trained by Wesley in a love of literature. They were already active agents in circulating the tracts and issues of our Book Concern, which had been in successful operation since 1789. Rev. Martin Ruter and one or two with him started the New England Missionary Magazine. This failed, and in 1818 the Methodist Magazine was started at New York, the parent of our Quarterly. But none of these serial or irregular publications satisfied the wants of the age. The newspaper was beginning to be recognized as the great instrumentality of popular education. Frequent as well as regular issues were demanded. The Boston Recorder had been feebly existing for five or six years. The New York Observer had just been started by the original founder of The Recorder and its present senior owner, Sydney E. Morse. But though this journal was professedly, then as now, independent of denominations and faithful to evangelical religion as a unit, and was thus the pioneer in all the church union projects of the present day—it would have probably struck its proprietor and editor as the height of impudence for the Methodist Church to ask for an equal hearing in its columns with the Congregational and Presbyterian. Its catholicity meant to include only these then leading religious bodies.

The New England Conference now took up the cause which private enterprise had failed to carry forward. A publishing committee was formed, of which Elijah Hedding was chairman, and "Zion's Herald" first appeared under their auspices January 1, 1823. It flourished so well that the Book Concern saw the necessity of having a rival. Its finances were embarrassed, and it was sold to New York, where it appeared as *The Christian Advocate*, Sept. 9th, 1826. It was, however, revived under its old name three years afterward, and has since continued to flourish.

It is therefore, with one exception, the oldest religious newspaper in America. *The Herald of Gospel Liberty* is older, but is almost as unknown to the public as the supposed Pre-adamite men are to history. Its only recognized associate, *The New York Observer*, is but one year older.

Age is something. A hoary head is a crown of glory, if found in the way of righteousness. Pride of blood or race is only the result of generations of greatness. *The Tribune* is the stronger for its accumulation of years. The Church is the more confident as it looks back on its ages of existence, conflicts and victories. So when a journal can count forty-five years it has a strength in its very age that no younger sheet can acquire.

But its years are its least excellence. In all that period it has been a faithful advocate of every just and successful reform. It stood forth originally the representative of a sect then everywhere spoken against. Its oldest living ex-editor, the present Registrar of Suffolk County, when he took his seat in this chair, thirty years ago, was informed that his chief duty would be to defend his church against its assailants. The other churches, with scarcely an exception, were our enemies. Our doctrines and discipline, our hymns and usages, were equally opposed and contemned. Free grace and free will, universal atonement and universal freedom in accepting or rejecting its provisions, gracious ability whereby in Christ every sinner is so far relieved of the consequences of the sin of Adam that he is competent to accept the offers of the gospel, assurance of salvation, possibility and danger of falling from grace, the possibility and privilege of living without condemnation in the serene heights of perfect love,—these great central vertebrae of Methodism were de-

ounced from the general pulpit and press with argument, satire and invective.

None the less severe were our neighbors and kinsfolk on the usages of our church; usages largely developed from these doctrines—our earnest appeals for sinners to use this God-given liberty as God approves, and to yield to the present influence of the Holy Spirit; our invitations to the altar for prayers, our persuasive hymns, so full of pathos and of joyfulness, our testimonies to present peace and joy in the Holy Ghost, our sudden conversions, our protracted and especial efforts in the woods and in our poor and petty chapels to bring sinners to Christ, all as surely the fruit of the great central doctrines, as the harvests of earth are of the heat of heaven, were universally contemned. These doctrines and hymns and invitations and testimonies are now the common property of the church. Only here and there is there body or a band that clings to the former views and usages.

Our own Zion has none the less built its own walls, and extended its own lines. We have not grown, as some sub-Christian sects claim in their case, by infusing our ideas into other bodies, while our own has remained feeble and small. On the contrary we have infused these views, and practices into other churches by our own success. It is because of this success that many have been led to recognize their excellence. It is because of the hundreds of thousands converted at our altars, who have entered their communions and have leavened their lump, that it tastes so completely like our own familiar feasts. The Methodist Episcopal Church, then the least, is now the first, then the poorest, is now the richest, then the most despised, is now the most honored. It is in itself, as well as in its influence, strong and rich and great and powerful.

To this end, after its measure, its journals have contributed, and not the least in zeal and efficiency has been THE HERALD, the first-born among many brethren.

But it has not contributed to its chief work alone, the salvation of souls, the defense and propagation of the gospel as the sole source of eternal life. It has aided in no small degree to the success of the great reforms that grow out of the gospel, and are its human and essential embodiment. Total abstinence has from the beginning found in it one of its most zealous advocates. When Lucius Manlius Sargent, the famous author of Temperance Tales, a gentleman of wealth, culture and position, was excluded from all other journals, he found full range for his fertile powers in these columns. It saw the necessity of aiding the cause with legislation, and has favored this idea from its dawn till its consummation in the present Prohibitory Law—an enactment is certain to be universal as the prohibition of slavery, and polygamy.

It was the earnest devotee of abolitionism from the start. This breath of God was breathed into its nostrils when it became a living soul. Through evil report and good report, when many left the church, and when the church itself seemed to be leaving God, it clung fast to God, his church, and his cause of freedom. And when that conflict ended, it did not, like its neighbor and associate in this service, *The Liberator*, see the end of its mission. Far from it. Its mission, like its Master's, is ever beginning, never ending. It is still set for the overthrow of all wrong, the abolishment of all sin, the sanctification of the world, the defense and propagation of the truth as it is in Christ Jesus.

Its record is probably clearer and higher than any other journal in the land. Some have been true to humanity, but not to all the gospel of Christ. Others have been zealous for Christian doctrines, but most unfaithful in their application to the condition and needs of men. THE HERALD has been the faithful and fearless advocate of the whole gospel. An incident was narrated us lately by a leading publisher of this city that oddly confirmed this fact. Twenty years ago at a mass meeting in Faneuil Hall the speaker was severely denouncing "the lying *Atlas*," and the "lying *Post*," and cried out in a climax of incredulity, "What paper can we trust?" "ZION'S HERALD," shouts an auditor, "That's always right!" at which the audience laughed and cheered, and the speaker undoubtedly felt much relieved. It will aim still to be always right.

Great questions yet press upon the church, the nation and the world. The struggles of the race groaning to be delivered in every land will find in it a cordial ally. The brotherhood of man in America, a work far from completion, will not fail of thorough and zealous support in these columns. The claims of Christ as the sole Saviour of Man, by whom alone we have deliverance from sin, death and hell, will be heartily advocated. The new temple, may we hope, will be no less holy, and blessed of God than the former tabernacle in which it has so long abode.

Our dedicatory discourse is preached, and let us and all our congregation, consecrate ourselves and THE HERALD to the service of the Lord our God. May his

glory fill this temple, and shine from it to irradiate and renew all the earth. And unto him, Father, Redeemer, Comforter, be praise and dominion in every heart, and in all the world, forever and forever. Amen.

## THE OLD YEAR AND THE NEW.

Were it not for the change of seasons, the lesson of time, as contrasted with eternity, would be learned with greater difficulty. When the earth lay lapped in perpetual heat, as in the coal era, or in perpetual cold, as in its glacial successor, there was no such sense of the passage of time as the varying year imparts. It is not improbable that the Edenic state was united with the changeless style of nature; that in the past Paradise everlasting summer reigned, as it will in the one to come.

To Noah another promise is given—the succession of the seasons, the coming and going of the year. Atmospheric and geologic changes may have wrought such a condition in the planet as to make these lines of distinction clearly marked. Even now, in some portions of the world, the contrast of January and July is hardly known. On this very day, along the Nile, the sower goes out to sow. In Palestine, the ox is busy with the plough; he that soweth seed, and he that treadeth grapes are almost identical in time. But to us and to many on the earth the year is marked with violent distinctions. Even there, the blasting heat of summer makes a marked separation from the comfortable estate of winter.

This law of Nature, like all its laws, is intended to teach higher lessons than those which mere science learns. The naturalist who confines his studies to these laws in their physical relations knows little as he ought to know. He is as low in his apprehension as a brute that perishes. It is chiefly in its moral and religious phases that it is of real value to the real man. The end and beginning of the year illustrates the life of man. We come, we go, we bud and blossom, and ripen and fall.

Like leaves on trees the life of man is found,  
Now green in youth, now withering on the ground.

But the lesson is useful in allowing us to note the movements of Christ among men. A year is a complete circle. Annual means a ring. This includes all its events, and excludes all that came before and that follow after. It is estimated by itself. However closely all time is interblended, and all eternity, there are these natural divisions, which, like the circles that mark the growth of a tree, are as distinct as they are associated.

The year that has died has not been without events that have a part and power all their own. In the secular world it has been less marked than the preceding year; but in the religious it has been more distinguished. The progress of the church to a substantial unity was never more marked. The Pan-Anglican Council, however much it failed in doing, at least effected one grand result. It proved that the relations of the church were stronger than those of nationality. Till this year, the Archbishop of Canterbury has been the head of the English State Church only. He has had no more relation to any of our churches than has his sole superior, the Queen, to our government.

But this year he has broken these political bands and sat in a council, as its chief, that knew nothing of the authority of any State. He has sunk the primacy of all England in the patriarchate of the church that sympathizes with his formula of faith and order. Whatever limitations they imposed on themselves, needless and narrow, this great fact they achieved. Henceforth the leaders of the British Church see greater duty and strength in their oneness with those of their own faith and practice, outside of their national limits, than in the bonds of Parliament and Queen.

This disunity for a higher unity will go forward. It will break all those entanglements which fetter the church at home, which make it the slave of the State, and which thus give Romanism the chance to claim an advantage in its spiritual supremacy, and to push its perverting efforts under this false but seemingly sound pretence.

It has also another effect. If the prelates of a State Church can consult on ecclesiastical matters with bishops of foreign churches, then can the ministers of these churches affiliate with their evangelical brethren of neighboring communions. The movement of Tyng and others is logical in view of the action of the Archbishop of Canterbury. The latter overrides mere State law in the interest of the Church unity. So do these mere ecclesiastical ordinances in the interest of the same church unity.

This year has witnessed great advances in this direction. Presbyterian and Episcopalian have met in friendly conference of prayer and praise. The Evangelical Alliance of Amsterdam moulded many sects and more hearts together. The disciples of the Lord Jesus never saw more clearly eye to eye since the apostolic day. This union, too, is becoming more and more

one of evangelism. Error finds no foothold among the tribes of the Lord. However great our catholicity, it is never anti-orthodox, or indifferent to orthodoxy. It insists more and more rigidly on faith in Christ Jesus, as our sole sacrifice and Saviour, the Son of God, the Redeemer of the world.

Very marked will 1867 be in the annals of the Papal Church. That apostacy crushed Italy when she was dismembered with feuds. It will be crushed by Italy as soon as she regains her unity. Though the blow is parried, it cannot be long delayed. The temporal power of the Pope is now limited almost to the horizon of Rome. It will be constrained within the walls of the Vatican. The end of a dominion of ages is near. The conflict of truth with error will proceed the more vigorously as these gates fall. The Papal Church as a mere ecclesiasticism will be shorn of its greatness, and advance rapidly towards its ruin, or such a reform as will make it a penitent and worthy brother of the true flock to which it has so long acted not as a shepherd, but as a thief who comes to steal and to kill and to destroy.

The year has witnessed no small advance in our own order. More than one hundred thousand persons profess to have passed from death unto life in this year—that have joined our church alone—a year of grace truly—a year of the redeemed of the Lord. Of this immense number the greater part have, we trust, believed unto everlasting life. Many of them have come up out of great tribulation. From the slave hut, from the swamp, where as Union refugees they hid from the revolvers of their own brothers, they have come forth clothed not only with liberty of man, but with the infinitely greater liberty of the Gospel. Over all the land, in all the churches of Christ, burn these purifying, glorifying fires.

The year has gone. How much of sorrow and of sin has it had to witness; how much, too, of joy and holiness. Murder has struck the fatal blow. Love has melted in divine compassion. Satan has devoured as a roaring lion. Christ has healed as an omnipotent Saviour.

"The year is going, let him go."

To the future turn your hearts and wills. Make the ring you now begin to fashion of purest gold, of perfect symmetry. As a church, may this to be memorable year witness great growth in the perfection of Christ. May our coming Conference treat the twofold duties laid upon it with wisdom and courage. May it remove all criminal distinctions of color among brethren, and admit the Church to her right position in its legislature as a coördinate of the ministry. May all her churches grow more after the divine image, and millions of souls who shall be saved find entrance to her communion. Much land yet remains to be possessed. Many enemies yet assail Zion. Subtle and open, coarse and refined, false spiritualism, false rationalism, false formalism, are arraying all their strength against her. Let her be the more zealous, united and loving, and God, even our God, will more and more bless her.

**OUR THEOLOGICAL SEMINARY.**—The Rev. William Leonard Gage, whose lectures on the "Lands of the Bible" were to have commenced in the Seminary next Monday week, has suddenly decided to complete his preparations in those lands. His course will therefore be deferred, in accordance with his request, until next year. Going out with a geographical and topographical eruditio, such as no American explorer, with the exception of Dr. Robinson, has ever taken to the East, and with a geographic training quite superior even to Robinson's, he will come again prepared as few others could be to depict the present state of the Bible countries, and the latest phases of their topographical problems. Meanwhile to prevent disappointment on the part of outside friends, Dr. Warren has consented to commence on the appointed day a briefer course, which all preachers, superintendents and teachers of Sunday Schools, as also all special friends of the Seminary, are cordially invited to attend. The subject of the lectures will be "The Shrines of the Holy Land." The hour and place will be announced next week.

**THE LADIES' REPOSITORY** opens the year in sumptuous apparel. New open type, new head lines of antique form give it attractive aspect. Its engravings are superb, Rockland is a perfect landscape and waterscape, while Puss hunting is a beautiful picture, more beautifully engraved. Another engraving of crystals caused by the action of poison, has a curious story that well illustrates, as the editor remarks, what woman can do, and none the less proves, what the editor is not yet quite ready to grant her, equality with man, in all political as well as artistic rights and privileges. Dr. Wormley made investigations with the microscope of the action of poisons on the blood and tissues. His wife sketched them with the pencil. Taking them to an engraver, he said the one that drew the designs must etch them. She knew nothing of the engraving, but love and zeal stimulated her, and in a year she produced thirteen plates pronounced the best microscopic engravings ever produced in this country. Cannot the hand that so gracefully and vigorously managed the graver manage the ballot? Rev. R. H. Howard gives an interesting examination of a religious experience without Christ in the character of Margaret Fuller. Many other pleasant papers make up a number as good as it is beautiful. It has been increased to eighty pages, and is by far the best ladies' magazine published.

#### SUMMARY OF EVENTS IN 1867.

The year that has just closed was not disturbed by the occurrence of war between any of those nations that take the lead in its business, yet the events that belong to its history are interesting, and in some instances they were highly important; and, more than once, war seemed about to follow from the existence of grave disputes.

In America, the chief interest in secular affairs turned upon politics. The mighty power of the Republican party, which had existed for almost seven years, received rude shocks from the attacks of its foes. In some of the States,—as New York, New Jersey, Maryland, Kentucky, and California—the majorities against the Republicans were large and imposing. In others, as Pennsylvania and Connecticut,—the democratic majorities were small. In a third class of States,—as Maine, New Hampshire, Massachusetts, Ohio, Minnesota, and some others,—the Republicans, though victorious, experienced losses, more or less severe, and indicative of a decline in present strength. Tennessee and Iowa were the only States in which they met with no loss. Tennessee, a reconstructed State, and with many thousand colored voters, giving their candidates for office enormous majorities; while their majority in Iowa was such as they might have boasted of in their best days. It is said they did well in Indiana, but the elections there were so strictly of a local character, that it is difficult to speak of the result with precision. Local causes had something to do with the decision of these various elections, as the temperance question in New England, even Massachusetts having elected a Legislature that contains majorities against prohibition, thus departing from a policy she had pursued for more than fifteen years. The question of colored suffrage too, had some bearing upon the result in more than one State. Ohio was so much affected by its prominence that the democrats carried the Legislature,—which gives them a national Senator,—and suffrage was refused to the blacks by almost 40,000 majority. We are not aware that this question was decided favorably to the colored people in any one instance, though the majority against it in Minnesota is very small. It was indeed said that it had succeeded in that State, but the statement has not been confirmed.

The process of reconstructing the ten excluded States under the Congressional policy has gone on, notwithstanding the defeats of its friends in the old free States. Elections have been held in all, except Texas, and the radicals have triumphed in every instance. Conventions have been held in some of them, or are now in session; and others will meet this month. Texas will hold her election now. Alabama's Convention met, did its work, and adjourned some weeks since. It is feared that the action of these Conventions will meet with armed resistance at the hands of Southern men who are opposed to the Congressional policy; and it is further feared that the Johnson administration's influence may be used in behalf of the rebels that would be, as that of the Buchanan administration was used in behalf of the rebels that were seven years since. It is a well established fact in American history, that this nation's existence never has been in any systematic danger save what has followed from the action of its government,—a circumstance that ought to make men careful in whose hands they repose the greatest of human trusts. Our government, in the early part of the year, purchased Russian America of the Czar, agreeing to pay for it \$7,200,000; and the country was transferred in October. It is known as Alaska or Alyaska. Months later, the Islands of St. Thomas and St. John were purchased of Denmark, but the treaty has not yet been ratified by the Senate, and it is doubtful whether it will receive Senatorial ratification. Negotiations for the purchase of Cuba are spoken of.

The business of the country was much depressed during 1867, and the evil presses into 1868. Vicious legislation in relation to financial matters is the chief cause of this, there having been no wisdom evinced in regard to finances since the beginning of our great troubles in 1860. Much suffering is the consequence, and it is possible that the approaching Presidential election may owe its decision to the irritation that exists, because of the want of boldness and a sound system in respect to taxation and currency. So great and costly a war as that which we had to wage would not fail to leave deep scars on the body politic, and those scars become sores whenever the political winds are of a nature to affect them. The candidates in that election are already talked of, and it is supposed that Gen. Grant will be the Republican candidate; while Gen. Hancock is the favorite of democrats. The Republican National Convention is called, and will meet at Chicago, on the 20th of next May.

British North America has been organized this year, and, as "The Canadian Dominion," it has entered upon a career that ought to be successful, considering the advantageous conditions under which it begins its life. It is impossible not to see that the British Government means that what has been done in Canada shall be regarded as "the beginning of the end" of its connection with that country. In a few years the Dominion—assuming that is destined to embrace all British North America—must become too popular, rich, and powerful to be the dependency of any empire, even that of Great Britain. Hence the wisdom of what has been done, as it will train Canadians to national life, and they will become a nation under the most favorable circumstances that ever were known in history.

Mexico has got rid of that imperial rule which Napoleon III. sought to establish over her,—and her Republicans, not content with destroying the imperialist party, army, and dynasty, but the would-be emperor, the Archduke Maximilian, to death, while many of his leading supporters trod the same dark path that he was made to take. Their course in thus dealing with their fallen foes forms a remarkable contrast to that of the government and people of the United States in sparing all the leaders of the secession rebellion. Mr. Jefferson Davis was released from prison last spring, on bail. His trial will take place in March, 1868, according to arrangement, but he is in no longer of being condemned, and probably he never will be tried.

The war between Paraguay and Brazil and her Allies is supposed to be at an end, and the Paraguayans to be beaten. South American countries generally present no essential change from 1866, most of them having made no great progress in the path of order. The West Indies have been troubled with

tornadoes and earthquakes, and other terrible visitations, to which they have been liable time out of mind, but which were of peculiar force in 1867. The island that suffered most severely is St. Thomas, one of the two Danish islands which Mr. Seward has bought, but which bargain the country does not seem inclined to ratify. The Spanish island of Porto Rico has suffered almost as much as St. Thomas; and Tortola and Lake are the next victims. Jamaica has had earthquakes, and St. Barts, St. Kitts, and St. John, and other islands, are on the list of sufferers. In South America there have been earthquakes and volcanic eruptions. In North America earthquakes have been felt,—in California, in New York, in Vermont, and in Canada. The old world, too, has had its share of these calamities. Earthquakes of a destructive character have been experienced at Sierra Leone, in Algeria, at Cephalonia, at Mytiene, and in Java. Hurricanes of prodigious force have been experienced at Calcutta, at Hong Kong, and in the Philippine Islands. Ten thousand persons are said to have perished in one province of these islands, which are Spanish dependencies, remnants in the East, as Cuba and Porto Rico are in the West, of that vast colonial dominion ("Spain and the Indies") on which, it was boastfully said, the sun never set. There was considerable loss of life in and near Calcutta,—and all the disasters mentioned were accompanied by the destruction of many lives, and of much property. Railroad accidents have happened in both Europe and America, those in the latter being often of an appalling nature, as well from the numbers of persons killed or maimed as from their extraordinary incidents.

Europe was greatly agitated throughout the last year. In England, the tory reform bill became law, and prevented the return of the liberals to power. The English sent an expedition to Abyssinia in the latter part of the year, to rescue certain captives held by the semi-barbarous king of that country, and it was advancing into Abyssinia when last heard from. The Fenians were very active in England throughout 1867. They plunder armories and gunsmith shops, and blow up, or tried to blow up, prisons in which some of their brethren were confined. They rescued two men who were on their way to prison, under guard, in Manchester; and as a policeman was killed in the affair, three of the mob were tried, found guilty, and hanged, not as Fenians, but as murderers,—a proceeding, which, if legal, still added much to the excitement that previously prevailed. Prussia went forward in her work of consolidating Germany, of which country she is the head. The North German Confederation was completely organized, and adopted a constitution in the early part of the year. War between Germany and France seemed imminent in the spring of 1867, in consequence of the coming up of the Luxembourg question,—but it was averted through the mediation of England, whereby the dispute was compromised—for the time. Austria adopted a liberal constitution, and a reconciliation with Hungary was effected, and Francis Joseph was crowned King of that country; and she even has united the power of the Pope in the imperial dominions. Italian affairs were of more than ordinary interest, because of Garibaldi having sought to destroy the temporal power of the Pope, which he was prevented from accomplishing only through the return of French soldiers to Italy. This caused great excitement in Italy, and led to ministerial changes, the Italians being desirous of acquiring Rome. Much ill feeling between France and Italy grew out of these troubles, and Italy is ready to break with France. The latter country has adopted a new army arrangement, and her infantry are armed with the Chassepot rifle, a new weapon decidedly superior to that needle gun which in Prussian hands proved so fatal to Austria's hopes. Russia did not figure prominently in 1867, but it is supposed she contemplates an attack on Turkey, all attempts to bring the Eastern question to a settlement having failed; but a war between Turkey and Russia would be as certain to involve other nations in its course. The Candian struggle went on in 1867, but the Candians remain unsubdued, and their sufferings will have an effect in Russia,—have had it, already. Spain had more than one insurrection to contend with in 1867, but the government was invariably successful. Belgium and Holland were brought prominently forward, because of the occurrence of the Luxembourg dispute. Belgium has drawn closely to Prussia, because she is afraid of France; and Holland is just as much afraid of Prussia.

The French Exposition of 1867 attracted great numbers of persons to Paris. It was tolerably successful as a World's Fair, but the changed position of the Emperor,—he had lost the first place in Europe after the Exposition had been resolved upon—deprived it of half the importance it would have had, had there been no German war in 1866. Many sovereigns visited Paris, one of whom, the Czar of Russia was fired at by a Pole, but escaped unharmed. The Turkish Sultan was one of these "illustrious visitors," and he extended his tour to London, where he had a "grand reception." The King of Egypt, his chief vassal, also made visits to Paris and London,—but members of his family had been in those cities in earlier times, whereas Abdul Aziz is the first Sultan of Turkey who ever saw either the French capital or that of England. He returned to Constantinople, it is asserted, full of occidental ideas, and bent on having Turkey provided with lines of railway, forgetting, in his notions of political economy, necessarily of the crudest, that, if they were needed in his dominions, they would be constructed without aid or orders from him.

**A Fearful State of Things.**—The *New York Tribune* has the following: "The sad death of Mr. Hamilton, member of Congress from Ohio, adds another item to the flood—we may say the deluge—of crime and accident with which our columns have for days past been overburdened. The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the centre to the pole; cities are shaken down, countries are engulfed, fair domains are overflowed with red-hot lava; wife is arrayed against husband, mother against child, son against father; hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life, our newspapers are smutched all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished or completed. What shall be the end of these things?"

## The Church at Home.

## NEW ENGLAND CONFERENCES.

## MASSACHUSETTS.

**Domestic Missions.**—A Boston local preacher writes:

"Two years ago I commenced mission work among the poor, in a destitute part of the city; and I praise God for the success he has given me. It is wondrous grace that, preaching Sunday, P. M., and holding prayer meetings Sunday nights, sinners have been converted, and backsliders reclaimed; and that organizing a Mission Sunday School in my kitchen twenty-one months ago, that school is now half as large as the one connected with one of the oldest and strongest of our churches in the city; and I conceive that to be a wonderful Providence, by which I have been sustained with means to carry on this work, enabling me to meet the expenses of fuel, chapel rent, light, sexton's salary, and three hundred dollars a year given to the poor."

**Pocasset, Mass.**—Rev. Joseph Marsh writes:

"The church at Pocasset has thought it for their benefit to throw themselves into the arms of the 'mother of us all,' viz: the Methodist E. Church. They were formerly Protestant Methodists; but they changed their relation without the least friction, under the administration of the late Bro. L. D. Johnson. They have just painted their house of worship and are now about to improve their parsonage; and are out of debt. A few nights ago they came for the second time, filling our pantry and cellar, not forgetting the wood pile, and saying, 'This is extra.' They are praying for 'another revival,' and sometimes the cloud seems but a little way off."

**Blandford, Dec. 16.**—Rev. E. J. Stevens writes:

"We are having a great revival in this town. Between twenty and thirty have already sought pardon, and the interest is rapidly increasing. The signs are favorable for a general work all through Blandford. We have had meetings every night for some time. Last Sabbath evening over one hundred were out to the prayer meeting held at the church. Methodism is on the rise here. We are all on fire for the kingdom."

**Holliston, Mass.**—Rev. A. F. Herrick writes:

"Our Church is in a healthy and prosperous state. A revival spirit is evident, some frequently manifesting a desire to become Christians and are converted at our social meetings. Our public and social services are well attended. At our last communion twenty united with the Church in full, most of the number being young men."

**Fall River, Mass.**—Rev. D. G. Ashley writes:

"God is still with his people on this charge. Since camp meeting eighteen have professed conversion at our altar, and eight have joined the church on probation. Much interest is manifested in the means of grace, and we are looking for still greater things."

**Rev. N. H. Martin** writes a good word from Marlboro:

"Last year we were able to report progress in finances, church and parsonage improvements, and increase of church membership. This year our report is 'onward.' Though our house of worship, which is too strait for us, has not been enlarged, yet it has been tastefully improved. The preacher's salary has been advanced some, but what is better, it has been paid monthly, and other current expenses are equally promptly."

"Our Presiding Elder is the right man in the right place. We have had a few conversions and some quickening during the autumn, and established a successful young people's prayer meeting. More than 150 of our parishioners have recently visited us at the parsonage, and spent happy hours, making themselves and us glad. With all the pleasant surroundings we find it 'good to be here,' but the itinerant wheel will soon begin to roll."

## MAINE.

**Gardiner, Me., Dec. 16.**—Rev. C. C. Mason writes:

"The people on the Kennebec River are alive and active in church building and improvements generally. And whatever difficulties may have heretofore existed at the Capital, or a little below it, to the remodeling and beautifying of church edifices, have been entirely overcome by the indomitable energy, and persistent determination of the present pastors. In Gardiner the sisters, brethren and friends of the society, worshipping at High Street M. E. Church have succeeded in re-making their ancient church building into a first class modern edifice, which reflects great credit upon all concerned. It is a gem of a meeting house, snug yet airy, neat and well lighted. The orchestra is behind the pulpit, a large addition having been made to the rear of the house for the organ and singers, of which there are none better in any of the charges where I have labored for twenty five years past. The chorister is second only to the 'Singing Pilgrim,' P. P.—and I suspect if the Boston churches knew his worth, as do the Kennebecks, strong inducements would be held out to persuade him to emigrate westward. The pastor, as all pastors should, preached the dedicatory sermon, from Ex. xxv. 21, 22, and it was purely original, rich in thought and study, unique in its arrangement and presentation, full of love and faith. The afternoon was a social re-union of the former pastors with the members and friends of this society, together with the ministers of the other churches in Gardiner. The evening was devoted to the Sabbath School, which under the training of their excellent superintendent and teacher, acquitted themselves to the satisfaction of all present. The interest of the evening was heightened by the presentation of a few presents; one, valuable and costly, was given to the pastor, whom the church dearly love, and well they may, 'for he sheweth himself a workman that needeth not to be ashamed.'

**Upper Stillwater, Me.**—Rev. M. G. Prescott writes:

"Since the Charleston camp meeting I have been laboring on the Veazie, Upper Stillwater, Pushaw, Alton, and Hudson circuits. As I have stood on the walls of Zion, to warn the people. There have been some few which have obeyed, and have sought and found the Saviour. Others have been reclaimed from a backslidden state. We can only say, glory be to God. I regret that on account of my health I must retire laboring publicly in the vineyard of the Lord."

**Windsor and Weeks' Mills, Dec. 12, 1867.**—Rev. J. H. Bennett writes:

"God is blessing the church at various places on this circuit with a good degree of the revival spirit. The people are becoming interested in the great matter of salvation: a goodly number have professed religion since our camp meeting. During the past two weeks the work has advanced gloriously between 29 and 30 have been reclaimed and converted, and still the work goes on. We are expecting a still more glorious manifestation of the Spirit on the hearts of sinners. For this end we pray Amen."

## VERMONT.

**Weston** [Vt.], has for the first time a Methodist Church. Their new house, commodious and tasteful in its arrangements, was dedicated on the 18th, Rev. J. S. Barrows of Charlestown preached the sermon. When their financial arrangements are completed the house will be unembarrassed with debt. This is as it should be. The society in Weston is young, small, and not wealthy, but intelligent, united and spirited. They have the sympathy and hearty good will of other denominations of the town, and are commencing with really happy prospects.

## CONNECTICUT.

**Great Religious Interest in Connecticut.**—Rev. H. Forbush writes:

"At Voluntown, the brethren recently secured the services of Bro. L. D. Bentley in a series of meetings, which were followed by the most striking and happy results, reaching all classes in many clear conversions. From fifteen to twenty are looking to us for baptism and fellowship, and still the interest is increasing. Bro. Bentley commenced a season of labor in Griswold on Sunday, Dec. 22d, when, during his morning service, God came into the house with most wonderful displays of his gracious power. Out of a congregation of some eighty persons, all but two came forward for prayers, not more than twenty of them church members. Bro. Bentley is preaching with power and great success; souls are saved, and God's people refreshed."

## Revival Intelligence.

The work of grace is progressing all around us. In Elmira, N. Y., about forty have recently turned to the Lord, and nearly one hundred in Lock Haven, Pa. On the Berkshire charge, Wyoming Conference, over thirty have within a short time professed conversion. In other sections we observe similar tokens of the presence of the Lord. At Perkinsville, North Indiana Conference, a protracted meeting resulted in thirty-six additions to the church. And in the Bowersville Circuit they are having a gracious revival, and the prospect of doubling the subscription list of *The Western*. We doubt the genuineness of the work when there is no marked demand for *THE HERALD*, at least in our neighborhood. Within five weeks thirty have professed conversion at Washington Square M. E. Church, New York city. Since Conference, thirty-eight have joined New Harmony Circuit, Indiana Conference, and doubled the subscription list, like true Methodists. In West Liberty charge, Iowa Conference, sixty-four have recently joined; and to the Indiana Conference great accessions have recently been made.

**St. Andrews, N. B.**—From the *Provincial Wesleyan* we learn that a very gracious movement is in progress in St. Andrews, N. B.:

"It is not demonstrative nor noisy like the bubbling brook, but rolls on slow and deep like the mighty river. Sabbath evening after Sabbath evening for weeks past were seen young men and maidens, old men and matrons, coming up making a profession of Jesus, and being received into the church, in the presence of the whole congregation by the old Methodistic form of the right hand of fellowship. Thus their numbers are increasing; the little grain of mustard seed, sown in tears, and doubtless, and weakness, is fast growing into a stately tree; the society during the past six months has doubled its membership, and still they come. May the good work continue, must be the prayer of every Christian heart."

**The Boston Preachers' Meeting**, at its session Monday, the 30th inst., debated the question,—"Does the Bible teach that departed spirits have a conscious existence in a place different from that of their final abode?"

Rev. Mr. McKeown, Prof. Lummis, Dr. Butler and Rev. Mr. McDonald participated in the debate. A communication was received from the Trustees of the Boston Theological Seminary conveying their thanks to the preachers and churches who have lately purchased and presented to their library complete sets of the *Wesleyan Magazine* and the *Wesleyan Minutes*, also opening the lectures to free attendance, and their library to the free use of the itinerant ministry of Boston and vicinity.

**The Methodist Home Journal** has republished our supplement in full, in a supplement of its own. We congratulate it on its enterprise, and on the objects on which it is exhibited. No better statement of the question is in print; calm, clear, forcible; from the lips and pens of the laity as well as the ministry. The committee have some yet on hand, and will furnish them cheap. Apply to F. Rand, Secretary.

**Sabbath School Anniversary.**—The 48th anniversary of the Bromfield-street M. E. Sabbath School was held on Sunday afternoon, December 29th, in the Church. There was a large attendance, and the exercises were quite interesting, consisting of speaking and singing by the children, reports and addresses.

The secretary, Mr. O. S. Currier, reports the school in a prosperous condition, a good degree of religious interest is manifested, and there has been several conversions. There have been two deaths.

Eighty-three conversions during the year; average attendance 178; largest 245; smallest 51; 7 officers; 23 teachers; 274 scholars; one infant class of 50. The treasurer, Mr. A. F. Ferguson, reports the collections for various purposes \$860.12; paid out \$725.99. The secretary presented prizes to three members of the school for bringing in the largest number of scholars the last three months. After a brief address by the pastor, Rev. W. F. Mallalieu, the exercises closed.

**Two Years vs. Three.**—A writer in the *Methodist Home Journal* is out in favor of the old Two Years rule. He thinks that neither presiding Elder nor Bishop can estimate a pastor as well as the people themselves; and he fears that, as a church we have ceased to depend on the Holy Ghost in the selecting and appointing of preachers, and make the operation now simply a piece of merchandize, ministerial talent and popularity being the commodities in the market. He is of the opinion that experience proves that two years are quite sufficient for the majority of our preachers to display all their ability in any one charge, that being the portion of time also in which Peter remained in Rome.

**The Fitchburg Sunday School** had a pleasant Christmas, with a full house and many valuable gifts. The School has increased one third under its present efficient Superintendent, Brother William Winch.

## PERSONAL.

Bishop Clark received a donation of \$2000 from the lay brethren of Cincinnati, on entering his new house in that city, and \$300 from the ministry. A pleasant gathering and speeches accompanied the testimonial.

Mr. N. S. Cobleigh has taken the editorial charge of *The Loyal League*, a radical journal published at Athens, Tenn. He will make his mark as a journalist. With the culture of college and travel, with large experience in *THE HERALD* and *The Advertiser*, and with a high and worthy purpose, he will find in the South a field worthy of his ambition. We wish him the largest success.

Our reader will be glad to learn that Dr. Cobleigh's health is much better. We trust he will be able to take the *Pacific* editorial chair next summer, to which the California Conference has nominated him.

**Rev. Henry Baylies** has removed to Burlington, Iowa. His friends at Davenport paid him a farewell visit in considerable numbers.

**Dr. J. M. Home**, 237 Grand St. New York, has prepared a tube for inhalation, which he thinks will greatly assist those who are afflicted with lung diseases. By sending him a stamp he will forward a paper certifying to the success of his system. He is one of our most prominent local preachers.

**Mrs. Burns**, widow of Bishop Burns, died in great peace at Monrovia, Africa, October 15. She had been in feeble health for a long time. She was a graduate of Wilbraham Academy.

**Rev. R. W. Harlow**, of the Vermont Conference, has returned from Minnesota with his wife, who is an invalid, to Putney, Vermont, which is now his post office address.

**William T. Osmun**, known as the Converted Rumseller of Providence, preached recently at the Methodist Episcopal church at Northampton, and lectured before the Young Men's Christian Association. He is endeavoring to raise means by his lecturing to prepare him for the ministry, and it is hoped he will be well received by all Christians, as he is destined to do much good in the community.

**R. B. Dunn, esq.** is the proprietor of Dunn's Edge Tool Factory, at Fayette and West Waterville, Me. The capital invested is \$150,000. They manufacture, at both places, one hundred and sixty thousand scythes, annually, and about thirty thousand axes, and employ one hundred men. It is said to be the largest establishment of the kind in the country, making twice as many scythes as any other. He has purchased a lot for a Methodist church in Waterville, which will be built next year. He has rendered important aid to the Female College, at Kent's Hill, and will assist liberally in the new building to be erected next season.

## Donations.

Rev. Charles E. Hale gratefully acknowledges the gift of \$50 from his friends in Haverhill.

Rev. C. S. Macreading, of Provincetown, found on the Christmas tree a gift of a very valuable gold watch for which he thanks his friends.

Rev. H. W. Conant, of Millville, Mass., had his house invaded very suddenly on the evening of Dec. 14, by a large party, who after several hours' contest, were forced to retreat, leaving their baggage and an "envelope," in the hands of the besieged.

The M. E. Society in Salem, N. H., have made their pastor, Rev. Theodore T. Flood and wife, valuable presents to the amount of \$75.

Rev. A. McKeown, of the Warren Street Church, was made the recipient of some elegant presents from members of the Society on the occasion of the late holidays.

## Intelligence from our Mission Rooms.

**Week of Prayer.**—The following topics, among others, are suggested by the Evangelical Association as suitable for exhortation and intercession on the successive days of meeting:

Sunday, January 5.—Sermons. Subject: The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday, January 6.—Thanksgiving for special and general mercies during the past year to nations, churches, and families; and confession of sin.

Tuesday, January 7.—Prayer for nations, for kings, and all in authority; for the observance of the Lord's day, for the removal of obstacles in the way of moral and religious progress, and for internal and international peace.

Wednesday, January 8.—Prayer for families, for schools, colleges, and universities; and for sons and daughters in foreign countries.

Thursday, January 9.—Prayer for Christian ministers and all engaged in Christ's service, for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, January 10.—Prayer for the sick and afflicted, for widows and orphans, and for the persecuted for righteousness' sake.

Saturday, January 11.—Prayer for the Christian Church, for increase of holiness and activity, fidelity and love, and for grace equal to the duties and dangers of the times.

Sunday, January 12.—Sermons. Subject: Christian charity. 1 Cor. xiii.

**First Notes for 1868.**—Several churches have taken their missionary collections for use in 1868, thus giving the first responses to the missionary appropriations for next year. These first notes are encouraging, but do not at all come up to the necessities of the case. Hanson Place, Brooklyn, advances twenty-five per cent. over last year; Bedford Street, New York, twelve per cent.; Stamford, Conn., twenty-five per cent.; Harlem, N. Y., eleven per cent.; Burlington, N. J., 60 per cent.

**Spare no Arrows.**—These words were used by John Knox, of blessed memory, when attacking persecuting popery; but we wish, brethren, home missionaries would spare such arrows as the following, which has just appeared in a missionary organ! Would that the editor had sent it back to Pennsylvania, from whence it came! Look at it. "Many, too, that name the name of Jesus, not in the Presbyterian Church, but generally in the Methodist Episcopal Church, are among the open enemies of Christ."

**Let her Speak.**—Rev. Bro. Quel, of the Oneida Conference, writes to the *Northern Christian Advocate*: "I am sorry the General Missionary Committee have been impelled to appropriate less this than last year. Will they be displeased if the Oneida Annual Conference shall express her judgement of what should be appropriated by paying her part of a million dollars? I hope we may do so this year." Dr. Lord says: "We recommend the Oneida Conference to take the risk of displacing by such an act."

**Only a Mission Station.**—Dr. Crary, in his great speech before the Church Extension Society, spoke of a "Big District" in Missouri, the figures say, of 50,000 square miles. But it is a presiding elder's "district" anyhow; and if the Arkansas district, it of course embraces the State, the whole population, of which is not over 300,000 souls. Well, in this district there are, besides their elder, nine traveling preachers, besides all the preachers of Christ of every other evangelical communion. But look here! One of our missionaries in India says his station, only a mission, with one missionary—no rivalry there—is within its bounds 600,970 souls!

**Spring Flowers** is the name sometimes given to the infant missionary class of the Sunday School. Just before the last missionary day at Hanson Place Church, Brooklyn, one of their lowers was blighted by death. On the missionary day they in whose garden that flower grew—the dear parents—came with what their little one had gathered for the cause; it was as a bouquet, and many were anxious to see and possess it. Indeed, we will at once tell what we set out to tell, and that is, the child's offering of a few pence brought some two or three hundred dollars into the treasury that day. "A flower, when offered in the bud, is no mean sacrifice."

## Our Book Table.

THE FRIENDSHIPS OF WOMEN, by Wm. R. Alger, is one of the works of this author that can be commended without much if any reticence. He has wisely omitted the highest friendships of woman that the world has seen—those of the Mary and Martha and others for Christ; for his creed unfortunately prevents his detection of the divine aroma of love and reverence, of worship and devotion that these sainted believers experienced towards their Lord and God. But in the sphere of human regard he is remarkably at home. His book opens with a word that ought not to be forgotten in the present debates on Motherhood and Womanhood. "The peculiar mission of woman, it has been said, is to be a wife and mother. Is it not as truly the peculiar mission of man to be a husband and father? If she is called to add to the happiness and worth of her husband, he is called to add to the happiness and worth of his wife?" He well shows how mutual is this relation, and how the physically "weaker vessel" ought to have the tenderer treatment. He shows how many miss this high estate of matrimony, and how civilization increases this ratio, and chiefly among the chief women. Dr. Holmes' horrid picture of "an old maid," only surpassed by his favorite caricature of an Evangelical minister, finds no place in Mr. Alger's book. He recognizes the class to which belongs "Miss Silence" as golden;—he elevates the sphere of friendship, when that of nuptial love is undesired or impossible. His book is a rare collection of rare sketches of the famous women of all ages, and their regard for hardly less famous men. In all climes and ages and races and tongues, he finds these choice spirits knit holly together. No book of the season for a maiden or a married lady is superior to this.

BIBLE LANDS, with Glimpses of Europe and Egypt, by S. Dryden Phelps, D.D. Chicago: Clarke & Co.

It is odd and suggestive to read such a title. A book on the old lands published in a city that has not existed for a generation. Palestine and the prairies brought into conjunction; the wheat of old Egypt and new; the temples of Denderah and Wabash Avenue, the money-changers of Jerusalem and Chicago; Abraham and Abraham Lincoln; Ulysses and Ulysses Grant. What would those sacred and profane celebrities have thought had they been told that an unknown land and city, six, some say sixty thousand years, after they had lived should send forth scholars to search their graves, and a city of a day should publish the remains of ages. The volume sketches Europe for a third of its way, and then strikes over to Egypt and the East. It is written easily, and conveys much information on most interesting themes. It is far more worthy of a place in every Sunday School Library than most of the works that are found there.

THE ART OF ENGLISH COMPOSITION, by Henry N. Day, (C. Scribner & Co.), pp. 350, is as good a guide to this most desirable and difficult attainment as any in the market. It cannot give the afflatus, but does the rules under which inspiration must work. As an academical work it will be found useful.

THE HEAVENLY LIFE, being select writings of Adelaide Leaper Newton. Carter & Bro. A very heavenly life is embodied in these pages, but not an outer, visible human life. Who the writer was, and how she lived and died, is not told, but the gleanings from her thoughts are full of grace divine. They consist of brief meditations on the Tabernacle and Christ, and briefer comments on fertile texts. As a hand-book of devotion it is superior.

"NO THOROUGHFARE," the joint production of Dickens and Wilkie Collins, will not create the excitement in the reading world which the last year's Christmas Story, "Mugby Junction" did. This is the story of a foundling, and though in the portraits of the characters we recognize the master hand of Charles Dickens, yet the plot, which is said to be the work of Collins, is by no means so artistic and satisfactory as are most of his creations. As the hero of the tale is a wine merchant, we are made the unwilling guest at a great number of vinous tête-à-têtes. We fear the great writer mixes altogether too much liquor with his ink. For sale by Ticknor & Fields, Boston.

MOTHER'S WARM SHAWL, OLIVER DALE'S DECISION, DICK FRASER, ARTHUR MORELAND. By the author of "Gipsy Jim," "Margaret and her friends." Philadelphia: James S. Caxton.

These are written in an attractive style. Their teachings are eminently moral.

SHEER OFF, by A. L. O. E., is a tale narrated in the author's peculiarly interesting and morally instructive style. It is finely illustrated, and its 372 pages are filled with wholesome food for the mind. Our little folks pronounce it capital. A good book for the holidays. Published by Carter & Brothers, 530 Broadway, New York.

The January number of the "RIVERSIDE MAGAZINE FOR YOUNG PEOPLE" is out bright and early, in good season for those who wish to gladden the hearts of youngsters by a holiday present of the subscription to the new volume, which begins with this number. The cover is bright and warm to the eye these winter days, and the contents have the same cheerful and attractive look. Two full-page pictures are given,—another of Mr. La Farge's remarkable drawings, this time picturing quaintly Browning's familiar story of the "Pied Piper," and one also of Herrick's pleasing pictures of every-day life, "The Pet Bear, or a Dance for a Supper." The Editor has drawn attention to the two pictures as illustrating the character of the "Riverside," which keeps the past and present, Europe and America, fact and imagination, always in sight. The old favorites appear again. Mrs. Weeks leads off the number with an introduction of Ainslee to a village district school, which promises to present a fine field to that lively little boy. Mr. Jacob Abbott, the veteran, begins a serial, "Hunter and Tom;" the author of "Susie's Six Birthdays" tells now of "Little Lou" in the same charming manner. There is a droll account of a veritable "Christmas Tree for Cats;" and for the more solid food we have "Where does the Day Begin?" by F. R. Gouling; "A Good Beginning makes a Good Ending," by H. J. Warner; "Strasburg Sights," and a very animated pictorial paper on "Squirrels." In addition, there is an excellent suggestive article for older people on buying

presents for children, just in season. Altogether this number with its variety of topics, its store of first-class pictures, and even excellence of tone, gives good promise for the new volume. Published by Hurd & Houghton, 459 Broome Street New York. All can have it by a little healthy exercise. Run round and get two new subscribers for THE HERALD, and send five dollars, and the book is yours.

MY YOUTH'S MUSEUM begins a new life. The oldest of the boys' and girls' Magazines, going back to Peter Parley, whose last child it was, it has but one rival of its class in age, *The Youth's Companion*. The last has lately been filled with new energy, and is rapidly pushing its way to the head of unecclesiastical youth's papers in circulation and in talent. *Merry's Museum* has come out in a new dress, with a new publisher editor, contributors, and articles. H. B. Fuller is the first Miss Alcott the second, and a bevy of brainy writers the third. The articles are full story enough, and would be more of the old "Robert Merry" and "Peter Parley" style—the best ever yet got up for children, of history, travels and adventure, spiced with morals and religion. We wish it this success.

THE CHILDREN'S HOUR, by T. S. Arthur & Son, Philadelphia, 2 vols., bound (A. Williams & Co.), puts a pretty magazine in pretty shape. A small, wide, thin octavo, full of pictures, stories, poems and facts, short and good. It is as nice a present as any that has been published.

THE YOUNG FOLKS for January appears in a new cover, neat and tasteful. Charles Dickens opens it with a Holiday Romance, in which the smaller readers will find themselves beyond their depth. It is his first appearance as an American writer—a different thing from a writer on America,—a role he has performed before—he unfortunately introduces the drinking of wine and its intoxication. These boys and girls play being married, and one of the baby wives makes cherry wine, which makes one of the boys drunk. His works have always been too much flavored with this spirit; but we regret to see *The Young Folks* begin its year with such an influence. We regret that it never lifts up its voice for total abstinence, any more than for the higher duties of religion. It has pleasant papers from Mrs. Stowe, Sophie May, the mother of "Prudy," Dr. Hayes, and others. Sophie May happily describes how a girl tried to be a woman and failed, and ends with this good saying, which all girls would do well to lay to heart: "A woman may hope to be an angel some day, but can never be a girl again."

### Books and Pamphlets Received.

*The Clifford Household.* By J. F. Moore. New York: M. W. Dodd.

*Elsie Dinmore.* By Martha Farquharson. New York: M. W. Dodd.

*Oliver Twist.* By Charles Dickens. New York: Appleton & Co. For sale by Lee & Shepard, Boston.

*Elaia; or Spain Fifty Years Ago.* Translated from the Spanish. New York: Appleton. For sale by Lee & Shepard, Boston, and Nichols & Noyes.

*The Huguenots, etc.* By Samuel Smiles. New York: Harper. For sale by E. P. Dutton & Co.

*Mabel's Progress.* A Novel. New York: Harper. For sale by E. P. Dutton & Co., Boston.

*Tommy Hickup; or, a Pair of Black Eyes.* By Rosa Abbott. Boston: Lee & Shepard.

*Claudia.* By Amanda M. Douglas. Boston: Lee & Shepard.

*Golden Truths, etc.* Boston: Lee & Shepard.

*Two Thousand Miles on Horseback.* Santa Fe and Back, etc. By James F. Meline. New York: Hurd & Houghton.

*The Theological Eclectic.* New York.

*Memoir of Rev. Geo. W. Bethune, D.D.* By Rev. A. R. Van Nest, D.D. New York: Seldon & Co. For sale by Gould & Lincoln, Boston.

*The Parable of the Prodigal Son.* With Notes by James Hamilton, D.D., F.L.S. Illustrated by Henry C. Selous. New York: Carters. For sale by Gould & Lincoln, Boston.

*The Friendships of Women.* By W. R. Alger. Boston: Roberts Bros.

*New Music by Oliver Ditson, Boston.*—There is a Pair of Little Hands; Robin's Song; Gentle Amy Lee; Matins and Evening Song; Gov. Andrew's Funeral March; Serenade; Crystal Gems.

## The Farm and Garden.

Prepared for ZION'S HERALD, at the office of the Am. Journal of Horticulture, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**Hot-beds.** Although we do not consider hot-beds so convenient or even economical in the long run as the forcing houses, yet as beginners in the business are usually not over-supplied with means, and as hot-beds are to be had at much less first cost than the forcing houses, we give a description of their formation and management. The most convenient sash for the hot-bed is the 3 by 6 feet each, made out of 1 1-2 inch pine, costing at present prices, when painted and glazed, about \$4 each. This is almost double the cost of what they were before the reign of high prices; but as we get corresponding rates for the commodities raised under them we must not complain.

The frame for the hot-bed is usually made moveable in lengths which three sashes will cover, making when complete, a box-like structure, 9 feet long (the width of 3 sashes) 3 feet wide) and 6 feet wide (the length of the sashes;) at the bottom or lower part the plank should be 15 or 18 inches high; the back or top 24 inches; so that when the sashes are placed on it, will give them the necessary angle to receive the sun's rays and throw off the rain. The sashes should be as tight fitting as they will easily work, and the planks, forming the sides of the box, should be high enough to cover the thickness of the sash, in order to prevent the cold

air from penetrating. This is one style of hot-bed frame, and the one most commonly used in private gardens; but in our market gardens where a large surface is used, our necessities compel us to adopt a far more economical mode, both in the cost of the framework and heating material. This is done somewhat after the manner adopted for cold frames. Parallel excavations are made, usually in lengths of 60 feet, 2 1-2 feet deep and 6 feet wide; the sides of these pits are boarded up with any rough boarding, nailed to posts, and raised above the surface 18 inches at the back, and 12 inches at front. Strips are stretched across on which the sashes rest wide enough to receive the edges of the two sashes where they meet, and allow of a piece of about an inch between them, so that the sash can be shoved backward and forward and be kept in place in giving air, etc.

The heating material is next in order: this should be horse dung, fresh from the stables, added to which, when accessible, about one half its bulk of leaves from the woods. The manure and leaves should be well mixed and trodden down in successive layers, forming a conical heap, large enough to generate fermentation in severe winter weather. Care must be taken that the material is not allowed to lie scattered and get frozen, else great delay will ensue before heat can be generated. A few days after the pile has been thrown together, and a lively fermentation has taken place which will be indicated by the escape of steam from the heap, it should be again turned over and carefully shaken out, formed again into a pile, and left until the second fermentation occurs, which will be usually in two or three days. It may now be placed in the pit, being regularly beaten down by the back of the fork, and trodden so that it is uniformly of the same solidity, and to the required depth 2 1-2 feet. The sashes are now placed on the frames and kept close until the heat rises; at this time a thermometer, plunged into the heating material should indicate about 100 degrees, but this is too hot for almost my vegetable growth; and besides the rank steam given out by the fermentation, should be allowed to escape before operations of sowing or planting begin. New beginners are very apt to be impatient in the matter of hot-beds, and often lose the first crop of planting or sowing before the violent heat has subsided, which it generally will do in about three days, if the heating material has been sufficiently prepared. As soon as the thermometer in the frame recedes to 90, soil should be placed on to the depth of 6 or 8 inches. This soil must be previously prepared of one third well rotted manure (or if procurable, rotted refuse hops from breweries,) and two thirds good loams spread regularly over the surface of the hot-bed.

We use hot-beds for various purposes. One of the most important uses is the forcing of Lettuce; this is planted in the hot-beds (from plants grown in the cold frames) 50 under each sash for the first crop by 2d week in January; it is covered at night by straw mats, and is usually marketable by the first of March. At this season lettuce is always scarce, and will average, if properly grown, \$8 per 100, or \$4 a sash. The crop is cut out by the first week in March, giving plenty of time to plant the same hot-bed again with lettuce; but now it is no longer a hot-bed, for by this time the heat from the dung is exhausted.

## The Righteous Dead.

DR. FRANK TUTTLE died in this place, Sept. 6th, 1867, aged 41 years. Dr. Tuttle was one of our most valuable citizens; successful in his profession, quiet, unpretending, of great liberality, emphatically the friend of the poor, and above all, covering all and inspiring all, he was sincerely pious. He had been a member of the High Street Church about four years. He possessed the confidence of the church and the community in a high degree, and was growing in grace, and in the esteem of his friends, when God took him home. O. H. J. Great Falls, N. H.

DAVID PERKINS REYNOLDS died in East Bridgewater, Sept. 6, 1867, aged 25 years. After enlisting in the cause of his country twice during the recent rebellion, he submitted to the claims of God at the Yarmouth Camp Meeting in 1866. Ever after he manifested a deep interest in the Sunday School and in the church with which he connected himself at the time of his conversion. He is greatly missed in the cause of Temperance, where he had long and earnestly labored; in the social meetings, in the family circle of his widowed mother where he erected the family altar when a young convert, and among the young men with whom he was wont to associate. He lived respected, and died lamented, as the large number at his funeral indicated. J. F. SHEFFIELD.

East Bridgewater, Nov., 1867.

BRO. WILLIAM BERRY, of this place, on the 14th Sept. at the age of 71 years, an active and influential member of the M. E. Church, fell "asleep in Jesus." He had been in the church forty-six years, during which time he declared by his readiness to sacrifice time or money for the welfare of Zion, as well as by his public exhortations, that he sought a better country; and, as might be supposed, he was ready to depart at the call of his Master.

Newington, N. H., Oct. 26, 1867.

BENJAMIN BRACKET, died at Denmark, Me., Sept. 13, aged 67 years, 4 months, and 3 days. Bro. Brackett was converted under the faithful labors of Rev. Paschal E. Brown, and joined the M. E. Church, Dec., 1859. He was a faithful, active and devoted Christian to the close of his life. His house was ever open to entertain his brethren, and those who have labored on that charge, will not forget the blessed seasons there enjoyed with that Christian family. His death was sudden, but the messenger found him ready and waiting. P. C. RICHMOND.

## The Christian World.

## MISSION FIELD.

Glorious intelligence meets us from every point in the great mission field. Never before were the labors of missionaries so signally blessed in the salvation of the heathen. Revivals are reported from almost every mission station throughout the world. The power of God has been manifested in turning the wicked from their evil ways at the Sandwich Islands. Seven hundred and thirty-five have been added to the churches by profession during the year. The good work is spreading in China. A Baptist missionary writes: "The spread of truth in this region is remarkable. When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized, and two native pastors ordained for them. Behold what God hath wrought!" The Lord is doing wonders here in the conversion of souls through the labors of the missionaries from all the Christian denominations, and there is a great call for more laborers. Dr. Maclay (Methodist) writes: "The Lord is crowning our labors here with visible success. On June 2d, Bro. Sites baptized three adults and three children at Yeking, a mountain village distant some nine miles from our compound. June 16th, he baptized nine adults at East St. Chapel, Fowchow. Thus the good work goes forward, and we are praying for more glorious displays of God's saving power." India is reaping a rich spiritual harvest. Rev. E. W. Parker, writing from Moradabad, says: "Seventeen persons have been baptized and added to our little community since our last report." The work is prospering in South America. The success of our missionaries in Germany is wonderful.

*Fiji Islands.*—Read the following account of the work of God in these islands, and then say, has foreign missionary labor been a failure?

In no part of the world has the Gospel more rapidly or more marvelously triumphed than in the Fiji Islands. The history of Wesleyan Missions to those islands—for no other Protestant communion except our own has labored there—furnishes one of the most brilliant examples of evangelic labor, suffering and trial in the annals of the church of Christ. Thirty years ago, the entire population, numbering about a quarter of a million, though ingenuous and, according to their own fashion, ceremonious and polite, were the most ferocious of savages, killing and eating every stranger arriving on their picturesque but inhospitable shores. At the present time eighty thousand of the people have avowed themselves Christians, while more, perhaps, than double that number are indirectly influenced by Christianity, and the benign influences of the Gospel have removed the harsher features of barbarism from the coast populations generally.

There is, however, a great work yet to be done in Fiji. Some districts in the interior are under savage rule, and it was in these regions that Rev. Thos. Baker and his companions were recently murdered and eaten by cannibals, some account of which we will furnish our readers hereafter.

*Hindostan.*—The most encouraging prospects cheer the missionaries in their toils in this region of darkness and death. Mr. Clough, of the mission to the Telogos, writes as follows:

Our hearts are filled with gratitude to God. Our prayers were heard before we expected, and answered. He is doing good to us. To him be all the glory.

Our work and our prospects as a mission never looked so promising as now. Inquirers are coming and going frequently. That many of them are led to come by the influence of the Holy Spirit I have no reason to doubt; while others come, no doubt, from curiosity. Since my last letter it has been my high privilege to baptize ten, eight on the first Sabbath in May, and last Sabbath two, and still the work goes on widening and deepening every day.

*London Missionary Society.*—This Society was organized about seventy-two years ago by British Christians, belonging principally to the Evangelical Dissenters. Rev. George Burder,—known throughout the world by his "Village Sermons"—was its Secretary, and editor of its organ, *The Evangelical Magazine*, and it was supported by such men as Dr. Haweis and Rowland Hill. It has missionaries in Polynesia, China, India, Africa and Mauritius, and West Indies. What has the Society accomplished during these seventy-two years? It has gathered 300 native churches, embracing 26,000 members, and around them a population of 130,000 souls, who have given up all idolatry, and call Christianity their religion. Wonderful success, and for it let God be praised!

*China.*—*The Missionary Recorder*, published at Fuchau, China, reports that there are in that empire 97 ordained missionaries, 14 unordained, and 93 missionary ladies. Whole number of missionaries, 204; native helpers, 206; members received in 1865, 282. Whole number of native members, 3,142. Dr. Robert Morri-

son—the father of Protestant missions in China—was sent here by the London Missionary Society in 1807. He devoted several years in preparing a grammar of the language, and in translating the Bible into Chinese. In 1814 he baptized the first Chinese convert to Protestant Christianity. Fifty-three years have passed, and what do we behold? The Bible translated into the Chinese, printing presses scattering religious books and tracts throughout the empire, 204 missionaries, assisted by 206 native helpers, and a native church membership of 3,142. And what is still more encouraging, the whole empire is thrown open to Protestant missionaries. Glorious prospect this for the Christian Church to renew its efforts to convert this great empire to Jesus Christ.

We are glad to learn that the American Board are about to send a large missionary force into China. Success to them. There ought to be a thousand Protestant missionaries in China to-day, and they might be sent. When will the church awake to her duty in converting this world to Christ?

*India.*—The following statistical view of the Protestant Missions in India, from *The Church of Scotland Record*, will be read with interest:

Twenty-five Protestant missionary societies labor in India. Of these 3 are in Scotland, 8 in England, 1 in Ireland, 4 on the continent of Europe, and 9 in America. There are, besides these, 7 societies for literature and education. These societies maintain upwards of 550 missionaries, and along with the Bible and Tract societies, etc., expend annually about £250,000—(\$1,250,000.) The India Government expends in secular education upwards of £700,000 per annum,—(\$3,500,000.)

*Results.*—These cannot be estimated by the mere number of converts to Christianity, as there is necessarily a great preparatory work, in which one sows what another reaps, while both will rejoice together in the day of harvest. This is chiefly a sowing time in India; but nevertheless, there are in British India, including Burmah and Ceylon, upwards of 190 native missions, 1,800 native catechists, 1,550 native churches, 50,000 native communicants, 214,000 native converts, with probably 100,000 boys and girls receiving Christian instruction.

One result of missions should be remembered,—that of 2,000 native converts involved in the sufferings of the great mutiny, 11 of whom were massacred, not more than 6 apostatized, and even they returned when the trouble ceased; while all proved faithful to the British Government, and to the English families with whom they were connected as servants, etc.

## CHURCH INTELLIGENCE.

## Protestant Episcopal Church.

In reference to the question of Parochial Limits, the *Christian Witness* says:

Every Rector needs protection from injudicious, meddlesome, factious intrusion; and no more frivolous and pharisaic practice was ever put forward than that of holding services under the eaves of a brother clergyman's church, because our Lord has commanded us to "preach the gospel to every creature." The same Lord who uttered this injunction said also to his disciples, "If they persecute you in one city flee ye into another." Under the canons of the church, as we read them, the rector of a parish has his legal, local rights. If he forbid any one to preach, or officiate publicly in any way, the let and hindrance is on his shoulders, and the brother forbidden has no responsibility for non-performance of duty.

*An Old Church.*—The close of a century and a quarter of parochial existence was celebrated by St. John's parish, Stamford, Conn., on Advent Sunday. The parish was founded December 1742, and its history includes some points of great interest. It is not, perhaps, a very common circumstance to find a period of nearly one hundred and twenty-five years covered by four rectorships—the present incumbent being only the fifth in succession. Six parishes have been formed within the original cure of the rectors of Stamford; and the collection made on the occasion of this commemorative service was appropriated towards the completion of a small church building in one of the outlying parts of the parish. At the evening services several of the neighboring clergy were present, and the occasion was felt to be of interest to the Church in this part of the diocese.—*Churchman.*

*Rome.*—We learn with great pleasure that the new American chapel in Rome, immediately adjoining the English Church, was to have been opened for divine service on the last Sunday in November, by Bishop Talbot, of Indiana. The Bishop was to take charge of the services during the greater part, if not the whole, of this month, after which he returns directly to this country.—*Church Journal.*

## Baptist Church.

Rev. A. B. Earle has commenced a series of meetings with the Somerset St. Baptist church in Boston.

*Baptist Church.*—*The Watchman and Reflector* announces a recent movement inaugurated at the late-anniversary of the New York State Convention at Poughkeepsie, which has issued in organizing a Baptist Educational Commission. This is to be composed of thirty individuals, giving one hundred dollars each for five years, for the support of a secretary who shall devote his whole time to the work of visiting churches, having personal interviews with young men, and otherwise bringing such facts and considerations before the Baptist people as shall be adopted to promote views of ministerial education and supply more in harmony with the wants of the denomination and the world than those now prevailing. The movement has grown out of the deep convictions of intelligent men, and it has no other object than to revive the educational spirit of the churches, and to press upon the hearts and consciences of the young men of the churches the obligations which should lead many more of them to give themselves to the ministry of the gospel.

## Congregationalist Church.

*Churches in California and Illinois.*—*The Congregationalist* says: "The net gain of our churches in California, this year, is larger than was first supposed—eight new churches and four hundred and eighty-eight members. At the same rate

of increase, the gain of membership in the church of our name in America would have been 100,000, instead of, perhaps, 10,000! In 1849, six Presbyterian ministers, and three Congregational, commenced work in California. There are now in the State 43 Presbyterian and 40 Congregational churches.

"In Northern Illinois during the past six years there have been erected by Congregationalists, all but eight by missionary churches. Within this period, nineteen churches have become self-supporting."

## Presbyterian Church.

The action of the recent Presbyterian Convention in Philadelphia, favoring the union, under one name and form, of the six independent branches of that denomination, was ratified by the twenty or more Presbyterian churches in Chicago recently in a large meeting in the spacious Second Church. Short addresses were made by prominent clergymen and delegates, urging the advantages of union, and a series of resolutions was adopted to the same effect. Rev. Dr. Burns, pastor of the Scotch Presbyterian church, introduced the happy simile of a man walking out in the early morning, when the mist hangs thick over the earth, and seeing in the distance a monster; coming nearer, he finds it to be a man, and coming still nearer he sees it to be his own brother. "So," said he, "the different branches of the church have stood, enveloped by the mists of prejudice, and seeing in each other only monsters; but as they come nearer together they find that they are men, and coming still nearer, they see that they are brethren."

The indications on every hand seem to be that narrow differences which have separated the seven hundred thousand members of the denomination in this country into so many sects will be healed, and that they will soon be a united body, with the same doctrines and polity, and the third Protestant denomination, in point of numbers, in the United States.—*Correspondence of Evening Post.*

## Roman Catholic Church.

*Purgatory.*—Archbishop Manning recently preached a sermon in which he strenuously defended the doctrine of purgatory. He said those who had a living purgatory before them avoided the lesser and venial sins of life. But, having broken down what awaited those who "died in the Lord," the world went on and denied any sort of belief in hell. Faith in purgatory was the barrier against the temptation to disbelief in the power of hell. The world, however, now-a-days had gone on to destroy entirely the belief in eternal death. The fact was that after death they would pass into a condition in which they would be prepared and cleansed and fitted for the vision of God. None but the saints were admitted to bliss and peace at once.

*Nuns as Nurses.*—*The Dublin Express* calls attention to the appointment of nuns as nurses in the union work-houses, which it states is of so frequent occurrence as to demand the most serious attention:—"Already the members of religious orders, bound by the strongest obligations to propagate the peculiar tenets of their faith, have been installed in the care of the sick at Tralee, Limerick, and other places in Ireland; and, unless some means be found of putting an end to the abuse, every Protestant pauper will soon be subjected in the hour of sickness and on the bed of death to the influences of the Propaganda." "The Poor Law Commissioners have struggled against such a result, but hitherto without much success." In this country nuns not only insinuate themselves into the hospitals, but they have charge of female educational institutions in which Protestant fathers sacrifice their daughters' bodies and souls.

*Fate of the Catholic Nations.*—Our Ultramontane contemporary, the *Westminster Gazette*, has the following reflections on the condition and prospects of the Roman Catholic nations of the world: "All Catholic nations are falling. As nations they have deserted the public principles of Catholicism, and they perish by the revolution. What is this but to say that revolutionary principles are destructive of Catholicism? Catholic nations changed their front in the face of an enemy, and have been outflanked. They have abandoned the idea—the principle—which constituted their highest unity, which gave strength and purpose to national life to play with the revolution, to act the part of a go-between in the conflict of antagonistic and mutually destructive principles. But these nations have lost the strength of Catholicism without identifying themselves with the revolution, without sharing its destructive force. Between two stools, to use a common phrase, they fell to the ground. This is how we account for the present state of the Catholic nations; this is why we look with apprehension at their future. There is a want of thoroughness about them—about Austria in particular; and therein lies her doom."

## Missionary Notes and Gleanings.

A Commentary upon the Gospel of St. Matthew in Hawaii is shortly to be published at Honolulu.

Archdeacon H. W. Williams, who died at Tarakara on the 16th of July last, had been connected with the New Zealand Mission for the long space of forty-five years.

Dr. Krapf, who is appointed to accompany the Expedition to Abyssinia as interpreter, has been engaged two years in editing for the British and Foreign Bible Society an Amharic New Testament, 10,000 copies, as well as the four Gospels in Tigré.

Dr. Mullens calculates that £50,000 are annually contributed by the English residents in India towards the support of Missions, and that in that country alone there are 200 native clergy, 30,000 adult communicants, and congregations of 250,000 people.

On the 14th of June last the first stone of a Tamil Girls' Boarding School and Mission House in connection with the Church Missionary Society was laid at Colombo, Ceylon, towards the erection of which £1,300 have been either received or promised, including £600 from the Parent Society.

The venerable Mr. Moffat recently sat down to the Lord's Supper with forty communicants in a village of the Kuruman, where the people had formerly accounted for the forbearance of the Missionaries under contumely by settling them down as runaways from their own country to escape the gallows!

A mandarin at Ming-ang-teng, who had issued a proclamation against Christianity, on being expostulated with, ordered it to be torn down, and then issued another proclamation, stating that the Emperor had given full toleration to Christianity and protection to its followers, and that it was his duty to see this law respected.

The schools in India, including those belonging to the Government, are very partially attended by Mussulman children, while thronged with Hindu boys; so that the Mohammedans are suffering severely from refusing to seek the advantages of the present order of things, and must continue to sink in society until, from being the Indian aristocracy, they become the lapsed masses of the land.

A City Missionary, who labors among the Jews in the East of London, says in his last report: "Undoubtedly there never has been, since the establishment of this Mission, a period so full of importance as the present, or so fully developing the labors of the last twenty years. The change which has passed over the mind of the London Jew has been so radical and so beneficial that one can scarcely recognise in him the former baneful traits of his character. We have now the cheering sight of multitudes, who were formerly satisfied with the word of human tradition, inquiring after truth. There is something still more important to add. I mean the gradual admission on the part of a great many of the Jews of the truth of New Testament history, while not a few even go further, and look upon Jesus of Nazareth as the person in whom alone they can find rest for weary souls."



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